

THE  
**French Politick**  
DETECTED,  
WITH THE  
**CHARACTERS**  
OF THE  
French Politicians  
**DISPLAY'D;**  
In IV PARTS.

By Way of  
**ALLEGORY.**

Where the Maxims of both Governments of that Nation, *Ecclesiastical and Civil*, are prov'd Immutable from its Legislators, *Druides* or *Priests* of the *Guals*, to this Day; notwithstanding the usurp'd Name of *Christian*.

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By *F. Gandouet*, M.P. *W*

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by most Bookfellers in *England*. 1709.

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THE  
*French Revolution*  
 DETECTED  
 WITH THE  
 ERRATA.

**P**reface, line penult. for *Milnarians*, read *Millenarians*.  
 page 41. l. ult. f. *no Pary*, r. *no Party*. p. 62, l. 26. r.  
*which Desertion*. p. 64. l. 1. f. r. *the Tradition we have*. p. 66. l. 1.  
 r. *transmigration*. p. 103. l. 33. r. *which are*. p. 133. l. 13. r.  
*Polirick of Rome*. p. 148. l. 19. f. *Bishop of Rome*, r. *Dona-*  
*tus Bishop of Carthage*. p. 121. l. 21. f. *about they*, r. *that they*.  
*Ibid.* l. 25. f. *but the Boxes began*, r. *but the impostor Jackals*  
*began*.

BY WAY OF

ALL HISTORY



Where the both Governments of  
 that in, Ecclesiastical and Civil are provid  
 immutable from its Legislators, Divides of  
 Power of the Government to the Day, notwith  
 standing the absurd Name of Consistancy

By F. GARDNER, M.P.

Printed and sold by W. Bony in Cornhill, and  
 by most Booksellers in England. 1793.

## *A Summary View of the Allegory.*

**T**HE Title of this *Allegory* shews the Design of the Author, which is not only to unriddle the Machinations of Men, by giving a *Thorough-View* of their Characters, represented here under the *natural Affections of Beasts*; but also to compare all the past Ages with the present, to the end that any one may judge if there is such difference as is so much talk'd of by Men who know least of the Matter: For Religions, the True as the False, are proved even immutable, nothing being New under the Sun; which makes the Author of this *Allegory* conclude, That any Man may know upon what Foundation he is, if on that of Heaven, or that of Hell, at the sight of his Account, which he is capable to cast up when he pleases, Reason being the only Thing that distinguisheth him from the Beast. Tho' the Precepts of the *Moral Law*, as well as *Moral Virtues*, are hidden here, under the Wisdom, Prudence, and extraordinary Vigilance of *Bees* or *Castors*; in spite of whose Care, tho' ever so active Creatures, they are all turned out of their Holes, by the Intrigues of the *Foxes*, and that's the Reason, why the Church is represented by the first, and the Synagogue of *Satan* by the last, call'd the *French Politick*; because the Inhabitants of the *Gauls* had ever the greatest Number of *Actors in each Comick and Tragick Scene* of this World, but chiefly since that Council which *Constantine* held at *Rome* in the Year 313 of *Christ*; where begins the first *Analyse* of this *Allegory*, which happened at the most flourishing Time of the Church, and Grandeur of the *Roman Empire*, as followeth.

## A Summary View

One *Majorinus* an *African* Bishop, Inventer of the *Herese* of the *Donatists*, finding himself suspected by another *African* Bishop called *Cacilian*, from whom he had all Things to fear because of his Great Credit in Court, where he might acquaint the Emperor with his *Ethiodoxy*, contrived to Ruin him, which he could not do without indirect Means: For which Reason he forged such *Odiums* as he thought would blast so the Reputation of *Cacilian*, that no Credit should ever be given to his Evidence against him.

Which Enterprize he carryed so cunningly, at the same Time, which his *Pickthanks* buzzed the most base Slander among such of the *Orthodox* Clergy-Men, and *Gentry*, whose Principles they knew were corrupted by their depraved Lives, that he Caref'd *Cacilian*, and pretended most Friendship unto him till the Calumny was made publick among the very Rabble, which impudently insulted the Good Bishop in the very Streets; At which Time *Majorinus* would fain be his Sensor, and Judge too. But *Cacilian* no way terrified at the Insult of an Insulted Mob (which he knew to be a Devil in every where) ask'd *Majorinus*, Who had made him his Judge? *Majorinus* answered, That *Cacilian's* Crimes, as they were divulged abroad, had made him his Reprimander, in the End that he might shame him out of such scandalous abominable Villanies laid to his Charge. Which base Presumption of *Majorinus* moved *Cacilian* to ask him, Of what Crimes he did accuse him? Of such (said the Impostor) as are publicly reported of you: If you have no other Proofs than publick Report (said *Cacilian*) You shall not be my Judge, for which Reason you may go about your Business: Which brisk Answer of *Cacilian* enraged so the insolent, proud Heretick (*Majorinus*) That he published every where amongst his Friends, That *Cacilian* was so hardened in his Crimes, which he loved so well, that for the re-

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### Of the Allegory.

primand him, he had cast him out of Door, and was become his mortal Enemy: Which Resentment of *Majorinus* came so far as the Emperor's Ear, who knew the Probity of *Cacilian*, and to be another Man, than what *Majorinus* and his Party represented him to be: For which Reason he writ to his Pro-Consul (*Amilius*) in *Africk*, and desired, that wise Magistrate, to send for *Cacilian* and his Adversaries, and to read them his Letter, in which he exhorted them to be Reconciled to One another, but *Majorinus* and his Party, instead of hearkening to the salutary Admonition of the Emperor, presented to his Pro-Consul Two Memorials, One entituled a Manifesto of *Cacilian's* Crimes, and the other a Petition, wherein they prayed that some Bishops of *Gaul* might be given them for Judges, desiring earnestly *Amilius* to send these Two Papers to the Emperor, which he did; but the Emperor had no sooner received 'em, that he sumed up a Council of several Bishops at *Rome*, where *Cacilian*, and *Majorinus* with his Party were Cited; in whose Presence the Two Memorials of *Majorinus's* Party (who was there but by his Substitute *Donatus* his Pupil, who gave the Name to his Sect, which they attributed to another *Donatus* Bishop of *Numedia*) were read: But *Donatus*, not being able to Justify these Accusations, which had no other Evidence than a publick Report, declined the Pursuit, alledging for his Reason, That *Majorinus* and He had been imposed upon by the very Members of *Cacilian's* Church, who had promis'd to bear Evidence against him: Which Sort of Put-off of *Donatus* (who wanted no more Elegance than Subtleness and Ill-will) made the Bishops of the Council unanimously absolve *Cacilian*; which they had no sooner done, but *Cacilian* stood up and Accused *Donatus*, and convicted him by the Evidence of several inapproachable Persons.

of



### *A Summary View,*

of *Majorinus's* Party and *Orthodox* too, for having Re-baptiz'd, and laid his Hands upon Bishops who had already been Ordain'd; which made the Bishops of the *Synod* pass Sentence of Condemnation upon *Donatus*, tho' after that they sent Letters of *Communion* to *Majorinus* and all his Party, which makes the First *Analyse* of this *Allegory*, being the first Step that the Devil made in the Church of God, for *Hereticks* never had Letters of *Communion* sent them before from any *Council* or *Synod* whatsoever. So this *Analyse* unfoldeth the whole Intrigues of Hell, and exposeth all the Forgeries of *Hypocritical Impostors*, the Rise of *Schismatics*, and how they deflowered the Church thro' the *Uncautiousness*, or rather *Imprudence* and *blind Charity* of those Bishops that Compos'd this *Synod*; who desired only, That *Majorinus* and his Party would Reconcile themselves to the Church, by subscribing to the Decisions of the said *Synod*; which many did for the Sake of Preferment, as we read it in *Obatus*, whose Subscription makes the second *Analyse* of this *Allegory*, and reacheth as far as the Persecution of *Licinius Varus*; wherein all the Progress of Hell in Church and State, are set forth in such a Manner, That no *hypocritical De-luder* can Escape free from being exposed from that Time to this Day.

The *Third Analyse* begins at the Persecution of *Licinius*, and holdeth till the death of *Theodosius the Great*, which happen'd Eighty Two Years after the Defilement of the Church by the *Donatists*, or pretended *Conformists*. who sought only to render her a *Common Harlot*, which they effected by their *Hypocrites*; for which Reason, all the Powers of Hell are represented in this *Analyse*, where the *Donatists* side sometimes with one Party and sometimes with another, till they came to the Helm of both Church and State, under the several Shapes and Colours that they

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they took all along, the better to carry on their Design: So this *Analyse* is full of Varietie of *Shapes* or *Heresies*, represented by most *Savage Creatures*, till the *Church's* fall from her first Origine, call'd the *Degeneration* of *Beavers* into *Otters*; which happen'd at the Martyrdom of the Emperor *Constant*, the youngest Son of *Constantine the Great*, at which time the *Arians*, represented in this *Allegory* by the *Lion's Guides*, call'd *Jacksals* (certain *Creatures* much like *Foxes*, but not so Subtle, tho' more Cruel than the *Foxes*, which represent the *Donatists*, and all sorts of *Cheats* and *Deluders*) were at the Helm, who tore and rent the *Church* to pieces, which made the *Donatists* turn *Arians* as fast as they could, for the Advantage of the *Places of Trust*, till the death of *Constantius*, at which time they turned *Donatists* again, as soon as *Julian the Apostate* had declared himself *High Priest*, and renewed the antient *Pagan Idolatry*; so the most obstruse *Hypocrisies* are represented in this *Analyse*, and all *Seets* of those Times compared to those of our Age, by the *Badgers*, *Weasels*, *Martins*, *Pole-Cats*, *Monkies*, *Tygers*, *Panthers* and *Wolves*, each playing his Pranks.

The *Fourth Analyse* begins at the death of *Theodosius*, and Nine Years after, *Innocent* (the first of that Name) Bishop of *Rome*, began to Clear the *Theatre* of *Europe* from all sorts of *Actors*, and secured it for himself and his Successors, by turning his *Decrees* into *Divine Institutions* so soon as he had declared himself *High Priest*, after the manner that the *Pagan Emperors* us'd to do; so all the *Enormities* of *Hell* and *Men* are represented in this last *Analyse*, which brings the Reader to a right Understanding of the whole Drift of the *Devil's Agents* under the Language of Religion even now among the *Reformed*, or rather pretended *Conformists* to the *Christian Church*,

## *A Summary View*

represented all along, or typified, by the *Donatists*, the first Defilers of *Reveal'd Religion*, and by the *Arians*, the first Persecutors of it; the first by their *Hypocrisies* and *Craftiness*, and the last thro' their *Thirsting Vengeance* and *Malice*: Affections ever natural to all sorts of *Hereticks*, Deluders and Deluded. Which are the Subjects that the Author designs to Expose, to the end that every Man may have a thorough View of himself as well as of others; for which Reason, this *Allegory* is divided into the four following Parts.

I. The *First* begins with an *Ænigmatick Preface* of the whole, and the *First Chapter* contains *Four Ironical Sections* upon the Vanity of the *French Pedigree*, detested, and upon their *Doctrine of Predestination*; Of *Fortune*; Of *Fate*; Of *Sanctification*; Of *Election*; Of *Reprobation*; Of *Good Works*; Of *Merits*; and of *Inspiration* and *Revelation*; turned into Ridicule by a Language made for that purpose.

The *Second Chapter* contains *Twenty six Riddles*, call'd the *Seven Mysteries of Hypocrisy* *Reveal'd*, because known of every Body that has a hand in them, tho' ever so much deny'd by all; being an Abstract of all the Characters of the *hypocritical designing Men*.

II. The *Second Part* begins with an Introduction to the *First Analyse* of the *Allegory*; and the *First Chapter* begins with the Description of the *Primitive Church*, and State of the *Roman Empire*, under *Constantine the Great*, before the *Donatists* had defiled the Church; where the inconsiderate Charity of the *Bishops* of the *Council of Rome*, in the Year 313, proves in the End the total Overthrow of both Church and Empire, represented by the *Beavers*: Where an Idea is given of the *Seven Mysteries of Hypocrisy*, typified by the *Beast* which *St. John* saw ascending from the Sea. With what Danger there is in leaving off the *Mark* of the *Beast*, and the *Number of his Name*. The



### Of the Allegory.

The Second Chapter begins with a Speech of the Donatists to the Bishops of the Council, represented by the Foxes; Wherein the whole Design of Hell is laid open, and all Dissenters of the Christian Church prov'd at an even Distance from Christianity with any Pagan, Jew, or Mahometan whatsoever; being the Fourth Head of the Four Headed Beast which Daniel saw ascending from the Sea.

The Third Chapter begins with God's Pre-Knowledge of all his Works; Where the Doctrine of Predestination is Detected, and all Predestinarians prov'd Antinomians and vile Hypocrites, capable of the greatest Enormities imaginable: With a nice Description of their Characters. After which, follows the Result of the Donatists, Page 58, represented by the Foxes; Where all the Machinations of Hell are laid open, under the Language of Religion, in Fourteen Verses, taken out of the most Reputed Authors amongst all the Infidels and Hereticks, from Simon Magus, the Progenitor of all, to those of our days: Where the Nakedness of the French Politick is expos'd to the Sight of all Men. After which, follows (in page 69) a Dialogismos, or Dissertation upon Reveal'd Religion, Law, and Principle of Unity, prov'd an Infinite Essence, which nothing can precede or divide; with the Rise of all Discord, and how to remedy it; wherein all Deluders, Papists and Protestants, are detected, and every one exposed with his Hypocrisy, in such a Manner, That a Man who can only Read, will be capable through this Dissertation, to deter and confound the most subtle and reserv'd Hypocritical Heretick in the World, as well as the most intricate Knaveries of any vile Person whatsoever: This Dissertation being thought the Touch-stone of all Opinions of Men, of any Ranks and Degrees, amongst the Four Religions of Jews, Pagans, Christians,

## A Summary View.

*stians* and *Mahometans*; wherein all *Papist* and *Protestant Antinomians*, who make the *Fourth Head* of the *Four Headed Beast* seen by *Daniel*, are prov'd *Pyrrhonians* or *Scepticks*, without *God*, *Law*, or *Religion*.

III. The *Third Part* begins at the *Subscriptions* of the *Donatists* to the *Decisions* of the *Council of Rome*, represented by the *Foxes*; which are examin'd by the *Beavers* upon all the *Passages* that the *Impostors* and *Hereticks* make use of to *Cloak* their *Impostures*; by which means, all the *Quibbles* and *Evasions* of the *Devil*, in *Men*, are expos'd to the *View* of the *Reader*. These *Scripture Passages* are reduced into *Thirty Nine Articles*, call'd the *Castorean Liturgy*, because of the *Allegorical Allusion* of the *Beavers*, which continue to represent the *Church*, all the *Foxes*, which represent the *Donatists*, are incorporated in it, who are the *Roots* of all *Hypocrisy*: Necessary for any *Man*, who has no *Prejudice* against *Truth*, to know; for by it one will *Vindicate* the *pure Light* of *Reveal'd Religion*, and *shame out* of *Countenance* the most *Tenacious*, *Hypocritical Deluders* in *Church* and *State*.

IV. The *Fourth*, and *Last Part*, begins after the *Incorporation* of the *Donatists* into the *Christian Church*, wherein all *Heresiarchs* are proved to sin against the *Holy Ghost*; and *Containeth* an *historical Account* of the *Devils Progress* in *Church* and *State*, until the *total Overthrow* of Both, in *less than 95 Years Time*, with an *historical Application* of all *Heresies* and *Schisms*, which are no more now than what they have ever been, notwithstanding their *different Dress*: So this *Fourth Part* gives a *Thorough View* of this *World*, wherein the most *intricate Knaverias* are so *Unfolded*, that no *Knave* will be able to *Cloak* his *Evasions* and *Quibbles* under the *Notion* of *Politick* and *Religion* any more.

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Advertisement to the Reader

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# Advertisement

## TO THE READER.

**A** Man who pretends to give a Thorough-View of this World, without Testing, ventures to Encounter the Devil in all his Agents, who have nothing to defend or mitigate their Extravagant Whimfies and Sour Prejudices, but the Magical Ways of the Antient Druides of Gaul, and Ægyptian Sorcerers, who pretended to judge of Future Events by the Intrails of Men and of fat Beasts, that the Ignorant might be kept in Ignorance, and in Obedience to all the Fopperies of Priest-Craft; a Maxim never out of Use under Popedom since Innocent, the First, made it a Divine Institution, no more than among the Protestant Antinomians to this day; chiefly, among all the Most Christian French Nation, whose Characters I could not well Expose to Publick View,



## Advertisement to the Reader.

*View, without countermining their Mystical Doctrines by an Allegory suitable to the Subject In the Sanctuary, where the Example of Virtue sits at the Helm, under whose Royal Protection the Providence of God has placed the Distressed, Fatherless, and Widow, preserv'd and made them the Objects of her Commiseration, after the Example of Her most Gracious Ancestors, ever since the Reformation; tho' of discordant Principles from her own, which concur alike to the Principle of Unity; under whose Auspices I presume to return to the World, what the World has forced upon me with too much Profusion and Rashness, thro' the means of its Rakes, of whose Insatiableness of Vengeance I give a real Copy to the Reader, who, if unjustly oppress'd, will thank me for it; but Curse me, if a Tyrant Oppressor, for laying all his Designs open to all sorts of Capacities, Ranks and Degrees of Men: For which Reason, this Allegory must needs meet with as many Enemies as there is wicked, designing Men in the World, since the whole Power of Hell is countermined by it, and the Reader instructed how he may Blow-up any one of the Devil's Agent, notwithstanding his Language of Religion, by which he pretends to veil his Hypocrisy; for I don't write here in order to insult the Insulted, nor yet with an Intent to deride any Separatists from the Established Church by the Law of Men; for if the Church or Community of Men that they leave off be pure, they declare her Enemies*

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mies and cannot defile her; if impure, they separate only the sound Parts of that Church from her rotten Members: But I write, in order to expose the Hypocrisie of all pretended Conformists to the several Communities of Men, Papists and Protestants, whom I prove, to be the only Defilers of all Churches and Societies of Men; and above all, the French Nation, whose Usurpations, are call'd Conquests, and Her most Infernal Intreigues, the Christian Politick; as her Antient Sister the Donatists, who gave Birth to all Sorts of Diabolical Delusions and Hypocrisies, under Pretence of Conformity to the Christian Church did Anno Christi, 313. Which was only for the sake of Benefices and Places of Trust in the Government, which these Hypocrites kept, and invaded the Rest by Popular Applauds and Vulgar Sayings, against the Displayers of their Knaveries: Just as the French pretended Conformists, with the Rakes of the Christian Church, use to serve the Unfolders of their Crafty Designs, under Pretence that none can display them without Duncing in his own Nest first, with other such base Vulgar Cavils; but any one who shall give out my Design for such, will be found what he is, by the reading of this Allegory, let him be never so well disguised. I write for no other Purpose than purely to serve the Publick against all the Intreigues of Hell in Men, to the End, that the Nakedness of the Hypocritical Impostors and Cheats being expos'd to publick View, the Simple might  
discontinue

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discontinue from being imposed upon through their Credulity, which is the great Hinge upon which the Devil turns and winds the World at his Pleasure; Not that I presume to convert Mankind by such Discovery, for I know all Conversion comes from Above; I mean only to show the World that its Rakes hinder Men from being converted, and in what Manner, as well as who they are, and how they shall be avoided, and their Politick detected. A Subject which should be better handled than I am able to do, tho' perhaps not much better contrived, considering that the Principles of the Sect of Rome, with those of all sorts of Protestant Antinomians, are so woven with the Principles of Reveal'd Religion, that it is hard to unravel them without endangering the single Thread of Christianity, which is Vindicated of Immutability, and the Lives and Conversations of its Professors of perfect Freedom, contrary to those of the abovesaid Hereticks, which are nothing but Contrivances, Doubts, Jealousies, Suspicions, Envy, Hatred, Malice, Revenge, Presumption, Conceitedness, Ostentation and Insatiableness, in all their Appetites of Vengeance, which may be the Reason why so few Authors have undertaken to prove, that all Hereticks and Schismatics of the Christian Church have ever been the same in all Ages as they are now; and as far from Christianity as ever the most Idolatrous Pagans and Talmudarian Jews were, and the Mahometans after them



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them, tho not so mischievous to Christianity as the pretended Conformists, because these are hidden Enemies, as the Donatists of the Fourth Century were, while the others are open and declared Professors of Enmity, after the manner of the Arians and Roman Catholicks of our Days, who cannot defile the Church for the Reason that they declare against her; so the pretended Conformists can be no better than as many Devils incarnated, so proved in the several Digressions of this Allegory; while the others are only like Wild Boars impower'd by the Lions Force, who Fear and Rent what the pretended Conformists can't defile by their Hypocrisies, whose Characters, in General, I have drawn here after Nature, but in such broken English, besides the Faults of the Press, that I don't doubt but each Impostor will erect them into as many Capital Crimes; for Men without Principles, who answer the Quarrels of their miscarry'd Calumnies, that they will say nothing for fear of Causing Disturbances: are ever Inexorable in all Ages, Papists or Protestants; above all things, when their Impostures are exposed to publick View, as I have taken Care to do here, which is the Reason why I don't design to trouble my Head about the Censure of any one, having sufficiently declared what they are capable of, in the several digressions of this Allegory, where the Reader may see, that tho' I don't spare them, yet I don't expose any of their Enormities without good Authority, without which  
this

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this Allegory would appear a meer Fable, as the History of the Church of Rome will appear to be a Fiction half an Age after its Fall; for how should it be Credited, that a silly Priest, who will be no more, had found the Way how to Chain all the Christian Princes of Europe, whom his Successors kept Ty'd up almost ever since the Fourth Century; nor how he could have made himself a God, and a Law-Giver, as Innocent the First did, by the Evidence of the most Reputable Writers of the Church of Rome; no more than how one of his Priest-Ridden Slaves, call'd the Eldest Son of his Synagogue, did Tear and Rent all such of his Subjects as refused to pay Divine Honours to that living Idol Bell, and exposed all such as his Hangmen could not bring to the Rope, the Wheel, and the Faggot; to the Scorn of the Lees and Scum of all Nations. Was Idolatry, I say, once ended, the History of it would not be credited, no more than this Allegory, if the Originals represented by it were not daily seen in all the Societies of Men, representing their Progenitor, Simon Magus, moulding the Intrigues of Hell just as the Nicolaitan Ghosticks, his Off-spring, did, and the Marcianites, Montanists, Millenarians, Manichees, Cataphrygians, Donatists, and Arians, after them, who are the Spring-heads of all Inchantments, and the true Off-spring of the Antient Demides, and Egyptian Sorcerers; for these

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**DRUIDES**

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**D**RUIDES, named Eubages by some Authors, were the Priests of the Antient Gauls, who taught their particular Superstitions to all Nations; some say they had their Name from Drus, which is the Greek Name for an Oak, because they had a great Veneration for the Misseltoe, as I have seen in my Time, common People to have a particular Respect for those who had any Oak which bore it, as a happy Omen. Some others say the Name of Druides came from the Hebrew Derussim, that is to say, Contemplators and Divines; because they believed the Immortality of the Soul, and Lent willingly in this World to be Repaid in the next; which Maxim is in use to this day amongst the Vulgar Sort, to the great Advantage of their Priests and Monks, or such like sort of Leeches. The most Learned were Astrologers and Negromancers, as they remain still; they foretold Events, and depended much upon the strength of their Memory, for they had no Books, nor needed they any, no more than now, because they were inspired by their Gods. Julius Cæsar observes that they had a Chief, who had a sovereign Power over 'em, They offered Men in Sacrifice, just as they do still, where ever the Power is in their Hands, too evidently prov'd to our Sorrow. They were also Statesmen, Lawyers, and Arbitrators of Controversies, and very acute in all Negotiations, which they have much improv'd since, under the Name of Christians, to the shame of all Christendom, as any Man may be fully satisfied in the following Abridgement of their Characters and Maxims,



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*Maxims, under the Name of Antinomians; so call'd, for Rejecting the Law, as a Thing of no use under the Gospel: They say, That Good Works do not further, nor Evil Works hinder Salvation; That the Child of God cannot sin unto Death; That Murder, Idolatry, Drunkenness, &c. are Sins in Reprobates, but not in them; That the Child of Grace, being once assured of Salvation, never doubteth afterward; That Christ is the only Subject of all Grace; That no Christian believeth or worketh any Good, but Christ only believeth and worketh; That God doth not love any Man for his Duty towards him; That Sanctification is no Evidence of Justification.*

*But the Papist Antinomians add to these above describ'd, That an Hypocrite may have all the Graces which were in Adam before his Fall, and much more too, since he can merit Heaven for his Suppliants; That Abraham's lying and dissembling was no Sin, but a pious Fraud; That no Christian should be exhorted to perform the Duties of Christianity; That the Virgin Mary is the Queen of Heaven, and obtaineth Mercy for all the Sinners, who have Recourse to her; That the Scripture is a waxen Nose; That the Bishop of Rome cannot Err in Matter of Faith, because he is the visible Guide of the Humilitant Church here on Earth; That the Holy Ghost inspires him with all the Articles necessary to be added to the Apostles-Creed in the Ecclesiastical Government, and Civil too, since he can Depose Princes and Emperors, which is the same Doctrine as the Antient Druides had from their High-Priests.*

THE

# THE PREFACE.

**V**Ain presumptuous Attempt, t' undertake in our Days  
to check the tearing Vent of our Gray Headed Boys.  
See if King *Attila*, did not to him subdue  
The Pope, and Geneva, and all Lombardy too;  
See if *Alexander* plundering of India,  
Is not a Conqueror as well as *Attila*:  
See if *Semiramis*, the Letcherous old Bitch,  
Has not for Vail, th' *Iris*, which crowns the sorry Witch;  
See if the Tyrant now, Relict of a *Gascon*,  
Do's not for Moto, take *The Daily Rising Sun*.  
But an unhappy *Virgin* once deflower'd,  
Can never have her rifled *Wealth* restor'd;  
No Remedy is known, no Cure is found,  
When our wrong'd Honour has receiv'd a Wound:  
For ever lost, if once it suffers Rack,  
Nor Men, nor Gods themselves can give it back.  
Winds cease to blow, and weeping Clouds to rain,  
And ruffled Seas grow still and smooth again;  
But a defil'd Innocency don't cease  
From being tossed by the *Syagian* Waves.  
Stars take their Turns to glitter in the Skies,  
The silver Moon her Brother's Place supplies,  
Till the descending Sun again do's rise;  
But no Light will ever in Mortal shine,  
Except Geneva and the Roman Line.  
Oh Heavens! if you are concern'd, and know  
The bar'rous Crimes done hourly here below,  
Exert your selves, and shew your Justice now.  
But isn't Defilement appointed and decreed,  
And our Doom eternally Agreed?

Have

## The Preface.

Have you not the Elementick Power  
To rife our Lives as well as Honour?  
Can we have any Assurance from you,  
That you are juſt and equitable too?  
Oh Heavens! Can you mould two ſorts of Men  
One to be Damn'd, never to riſe again,  
T'other to judge all his Fellow Brethren!  
Can't you alter your Order here below,  
And can't you make Juſtice and Judgment flow?  
I doubt you can't, you are no Infinites,  
You are Subjects, your Grandeurs and your Might  
Have their Limits, and daily Courſe too,  
Appointed from one which can command you.  
What Fate then can oblige the Firmament  
T' decide below of our future Torment,  
Or Happineſs either, ſince no Man is Juſt?  
Who depends on Mercy, muſt depart from Luſt.  
Then where is th' Assurance, ſince we can't merit  
The Grace or Mercy from th' God infinite?  
Oh fie, Oh fie, Mortals, how long will you  
Belye the Heavens and their Maker too!  
Don't he govern by infinite Power  
The Heavens, th' Earth by Juſtice and Honour,  
Without Neceſſity of Appointment?  
Is he not a God ſtill Omnipotent!  
Muſt men be ſenſeleſs, juſt as the Heavens;  
And muſt God move 'em as the Sun's Machines?  
Where ſhould be his Promiſes by Covenant?  
Where ſhould be's Threats of Juſtice and Judgment?  
If he do's himſelf make us all Paſſive,  
Which way do's he charge us to be Active,  
T' follow his Command, under Penalties  
Of being depriv'd from all his Mercies?  
Oh Race of *Druides*, meer *Antinomians*,  
As *Dev'ls* from Hell, you look here for Clients;  
*Milnarians*, *Druides*, make their Faith conſiſt  
In the Curſe of *Proteſtant* or *Papiſt*.

THE



THE  
**French Politique**  
 UNFOLDED:

With the  
 Seven Mysteries of *Hypocrisie*  
 Reveal'd, &c.

PART I. *Containing above Forty Texts or  
 Maxims.*

C H A P. I.

Section First.

*The Origine of Druides.*

*O* *Strogoths, Goths, nor Sweets,*  
*As say th' present Druides,*  
*Ar'n't their Progenitors,*  
*Nor their Predecessors,*  
*Nor yet Franckfort in main,*  
*Tho' some affirm the same;*  
*Bringing for President*  
*Francion the Greek Merchant.*  
*Others confess Gomer*  
*Is their Progenitor;*  
*But Tarquinus Priscus*  
*Do's affirm Galatus,*

The Son of great *Hercules,*  
 Who Rid Horse nor Mules,  
 To be the Patriarch,  
 The first ruling Monarch  
 Of the antient *Galli*  
*Druid's* and Nobility;  
*From him they took their Name,*  
 And ever kept the same,  
 Prov'd by Bird *Gallus,*  
 A Cock in *omnibus,*  
 Tho' it is not by name  
 The Cock has got a Fame;

*Appointment.*

But it is by Birth-right  
 The Cock has got his Might.

For the Dogs and Bitches  
 By Licking and Kisses,  
 From all their Patronage  
 Could raise no Parentage,  
 As th' Cock Cukold-maker,  
 Who jump and turn Hooper,  
 Raileth his, th' noble Bird  
 Was e'er set on Record.  
 So it is natural,  
 Tho' the Cock is mortal,  
 To Reign on the Dunghills  
 Of the Mountains and Hills,  
 As o'er any City,  
 When the Cock is witty,  
 These are the proper forms,  
 By which the Cock informs  
 All his zealous Subjects  
 to follow his Projects.  
 For the *Druides* teach him  
 To be his *Sanchedrim*,  
 Ever to keep Counsel  
 In hiding his Cudgel,  
 Till Opportunity  
 Can make a Scarcity  
 Of Justice and Reason,  
 The Cock is to lay down.

*Of Fortune, Luck and Fate*  
 Destiny is a Name  
 which gives the Cock a Fame,  
 Whenever Providence  
 Do's not smile on France;  
 All the *Druides* blame it,  
 Curse it in the Pulpit,  
 And put the Cock above  
 The Destiny and Love,  
 So Destiny is Chance  
 when the Neighbours of France  
 Surprise her Russians,  
 Papists and Protestants;

Then Fortune is for Fools,  
 Accidents become her Tools,  
 Changed in Destiny  
 The Cock's Fatality,  
 therefore the Appointment  
 Is only Accident.  
 As Destiny the fate  
 when no Cocks regulate  
 Above a Providence,  
 Luck is Turned to Chance.

### *Of Destiny.*

The Thing is probable  
 when 'tis not a Fable,  
 No body jullifie  
 That God and Destiny  
 are more than one Ruler,  
 In spite of *Lucifer*,  
 as also of the Cock,  
 who would invade our flock,  
 By *Druid's* or *Mirmidons*,  
*Irish* or the *Gascons*,  
 whoever fit their Skill;  
 For to chear up his Will  
 above all other Cocks,  
 To shake the Hills and Rocks  
 For them *Druid's* or *Prophets*,  
 Teach him all the Secrets.  
 How to make all the Creeds,  
 As to ingender *Druid's*  
 Of mighty Importance,  
 as may subdue to France  
 Her bordering Country,  
 Justice and Equity.

### *Section Second.*

#### *Of Providence.*

*Druides, Antinomians,*  
 Reformed or Romans,  
 Assure

Assure to be Passive,  
None of 'em are Active;  
So divine Providence  
may be called a Chance,  
since the new Policy  
how to advance *Druides*,  
Consists in Secrecy  
To Rescue *Parrieides*.

Tho' Temp'ral Interest  
Can make a law impress,  
And a Faith evident,  
Without any Merchant,  
Nor any Gromancer,  
Nor yet *Astrologer*,  
To the Cock and *Druid's* too,  
Since the *Druides* are Men  
who sacrifice unto  
Th' Jolly Cock amongst 'em.

#### *The Apology.*

With very good Reason,  
Every Mirmidon  
should offer unto him  
The Blood and the Victim,  
Of suspicious Hereticks,  
And uneasy Papists,  
From absolute Monarchs  
Each word is a Sanction,  
when the *Popes* and *Patriarchs*  
Have a Bridge to Ride on.

#### **Section Third.**

*How the present Druides  
or Antinomians, the  
better to carry on their  
Design, presume to  
have an immediate  
Light from God, and*

*how they are moved by  
his Spirit.*

**A**LL *Druid's* assume their  
[Light  
From the Father of Light,  
and their Conversation  
From the eternal Son,  
Thro the infinite power;  
They brag of this Honour!  
And must be credited  
As if th' heavenly Guide  
Had them all inspired,  
And should in them abide.

#### *Of Predestination.*

By Predestination,  
without Regen'ration  
*Druides* become passive,  
No Prophet is active;  
as God's *Ambassadors*,  
*Druid's* are Legislators!  
who bring the Age again  
That every one perceive  
A God and Soverign,  
Judging as *Druid's* conceive.

#### *Of Sanctification.*

The Guide conceives for Men,  
He breaths in every one,  
So they be Saints and Just,  
Since he remain their Guest,  
In the vilest of Crimes  
There is no Pigs nor Swines  
In danger to be Damn'd,  
Because the Appointment  
will have them all reclaim'd  
Before the Judgment.

#### *Of Election.*

All *Druid's* are sure of it,  
None of 'em dare doubt it,  
all



all are chosen Elects  
and candidate Prophets ;  
No Christian Religion  
without Revelation,  
Nor Law printed in Men  
they say, a second time,  
which they affirm again  
are neither Prose nor Rhyme.

*Of Reprobation.*

Laws are too mystical,  
Man can't profit withal ;  
By natural Reason  
without Revelation,  
Scripture is but a Moose,  
and a meer waxen Nose  
To amuse Reprobates  
Design'd for Vengeance,  
To burn in Fiery Lakes  
Ordain'd by Providence.

\*  
While from Eternity  
In the Council privy,  
God predestinated  
to be Sanctified  
The Men of Election  
without Regen'ration,  
By believing only  
Their Sins are imputed  
To th' divine Majesty  
For evermore sacred.

\*  
Such is the saving Faith  
which the Motor do's breath  
In the chosen Elects  
and candidate Prophets,  
Who take Trouble nor Care,  
For inspired they are!  
Because they are passive  
No law can oblige 'em

as Creatures active,  
To answer God or Man.

*Of Works.*

The end determines th' mean,  
and th' *Guide performs* th' same,  
For *Druid's* in their behalf,  
No work is done by half,  
'tis God who must perform  
their Duty by Reform !  
who pretend by good Work  
To come into favour,  
Affront the great Monarch  
In his Christ our Saviour.

\*  
Therefore the law written  
like that printed in Men,  
cannot be of Moment  
By Fate or Accident,  
Nor in Authority,  
Both are in Jeopardy,  
Divine and human law,  
Upon their own Persons  
cannot have any claw,  
Nor on their Mirmidons.

*Of Merits.*

Some don't merit, they say,  
Nor go the Roman way,  
Since divine Appointment  
hinders 'em from Judgment,  
*Druid's* must be all the same,  
Both are in each Extream ;  
Even in Imposture  
Tho' the Romans merit  
Heaven the Creature,  
*Rome* is an Hypocrite.

\*  
Merit must equalize  
The value of the Prize,  
Or it is no Merit  
which don't equalize it ;

But

## Section Fourth.

*The Characters of Antinomians.*

But Heaven is a Prize  
Merit can't equalize,  
Therefore *Rome* is a Bawd,  
Her Priests are Hypocrites;  
Their Merit is a Fraud  
from Sycophant Proscrits

\*  
Tho' the Antinomians  
Amongst our Protestants,  
Lawless as a Wind-mill,  
Are also *Druides* still,  
They make our God Author  
As a vile Impostor  
Of their Hypocrisie,  
By divine Appointment  
From Incest, Murther, Envy,  
*Druid's* are all Innocent.

\*  
Reviling, Calumny,  
Bewitching, Sorcery,  
Jealousy, Suspicion,  
Robbery, Rebellion,  
Vain Glory, Rioting,  
Insolence, Back-biting,  
By Recrimination  
To palliate Envy,  
Pride, and Ostentation,  
They plead of Sanctity.

*Of Inspiration.*

*Druides* by Inspiration  
Do know their Religion  
Do's ever dispence them  
from the Duty of Man,  
lawless Antinomians  
Are all Independants,  
Because against Reason  
They make their Faith consist  
In the Nomination  
Of Protestant or Papist.

TO Curse, to Damn, to Hang,  
As *Andrew Montebang*;  
Then to deny the Verbs  
As the *Whore in Proverbs*,  
which have insens'th' Rabble  
'To make a Truth th' Fable;  
'Tis God who produceth  
By a Sanctification  
Such a pure working Faith  
Thro Predestination.

\*  
To stab, or cut Mens Throats  
For a few Pence or Groats;  
To arraign other Men  
who won't be trim'd by 'em  
Before the Tribunals,  
As Infidel Rascals!  
Is to merit Heaven  
Amongst Papist *Druides*,  
For God's Perjury-Men  
Merit by Parricides.

\*  
Who follow and honour  
By natural Power  
The Law printed in Man,  
By that which is written  
For the Rule of Reason,  
The Guide in Religion,  
Rob God of his Honour  
Amongst Protestant *Druides*,  
And change his Power  
Unto the broken Reeds.

\*  
But to insense th' Cohorts  
By th' gen'ral Reports

Of

( 12 )  
Of th' peculiar Brethren  
Against th' Honour of Men,  
And the Laws of Kingdoms,  
Peoples, and Nations,

Is to fight for God's Cause  
By a Revelation,  
And to get an Applause  
Thro God's Impulsion.

## CHAP. II.

*The Seven Mysteries of Hypocrisie; or Maxims of  
the Antient Druides, Vindicated of Divine Insti-  
tution, by the Antinomians and Druides of our  
Age. VI Z.*

*Thro Jealousy, Envy conceives Suspicion,  
The Father of Calumny, Mother of Confusion,  
Who ever prophesies against God and Nature,  
What Lady Flattery, the Mother of Imposture,  
Conceives from Jealousy, Credulity's Daughter,  
Whom she had formerly by Antient Lucifer.*

### *The Spectacles.*

**W**hen sup'rior in Force,  
Druides have no remorse  
To take from other men,  
What these cannot maintain;  
For the *Druid's* imagine  
By their holy Doctrine,  
to have a Right unto  
What other have no force  
to keep off, from the Crew  
of th' antient *Trojan Horse*.

But when they want Power  
To cloak their Honour,  
Then they cry *Rogue or Witch*,  
As *Potifar* his Bitch,

On th' abused Person,  
To throw her in Prison;  
That is the certain Rule  
Or Christian Politick,  
By which each young *Hercul*  
Governs the Republick.

### *Jealousy.*

To raise a Jealousie  
In any Family,  
To defame a Neighbour,  
To destroy his Honour,  
To contrive a Scandal  
Most Diabolical,  
Is the Inspiration  
Of the present *Druides*,

Th



The Ground and Foudation  
Of their Faith and Creeds.

\*

T' misrepresent th' Actions  
Of the loyal Persons  
To the Mobish Cohorts,  
As to the Knaves in Courts,  
Who have no Successions  
But thro' our Divisions,  
Are the Marks of just Men  
And great Politicians,  
Whoe'er deserve to Reign  
Over all the Christians.

\*

T' spread industriously  
the Lady Jealousy  
Between Kings and Subjects,  
On pretence of Projects  
laid against each other  
And holy Church Mother,  
Is the wise Politick  
Of *Antinomians*,  
The Rule Apostolick  
Of chosen Christians.

*Envy.*

To lessen the Credit,  
The Vertue and the Wit,  
To dispise by Envy,  
Them of Ability,  
To raise such Odium  
As may create Suspicion,  
Are the Marks of Wisemen  
Who serve well the Country,  
Who love the Sovereign,  
Justice and Equity.

\*

To Ruine by Jealousie,  
The Object of Envy,  
Whom God by Providence  
Raiseth from Indigence,

To Curse his Destiny  
As a false Deity,  
Is th' Comiseration  
Of the present Shepards,  
The Faith and Religion  
Of them holy Stewards.

\*

To make Reports Publick,  
Gen'ral and Catholick,  
to harbour the Rascal,  
Author of the Scandal,  
And any Sycophant,  
*Papist* or *Protestant*,  
Is th' mark of Probity  
And real Affection  
to th' true Morality  
Of Christian Religion.

*Suspicion.*

To ruine th' Defenceless,  
Widdow and Fatherless,  
To break by Perjuries  
Promises and Treaties,  
And to upbraid the *Turks*  
who catch *Druid's* in their  
with Infidelity, [Turks  
Is the publick Faith  
And Christian Charity  
The Spirit infuseth.

\*

To insense the Rabble,  
To make a Truth th' Fable,  
To court the Mob about,  
To make a Truth the Doubt,  
T' raise Doubts and Suspicion  
On God and Religion,  
Are the Revelations  
Of the present *Druides*,  
Or all the Foundations  
Of their revealed Creeds.

To

\*  
To bear Allegiance  
In th' worst of Occurrence,  
To bless th' Sanctuary  
in th' worst Adversity,  
To curse nor Sovereign,  
Nor God, nor any Man,  
Are the Marks of Heresie,  
Pride and Ostentation,  
Of base Idolatry,  
Doubtful Opinion.

\*  
But I detest and abhor  
the Pander, the Whore,  
the Sycophant proscrit,  
Envious Hypocrite,  
the Knave and Scoundrel,  
Other Fire-brands of Hell;  
Are the Marks of Envy,  
A guilty Conscience  
Conceiv'd from Jealousy,  
to seek for Vengeance.

*Calumny.*

To shute a Man on th' Back,  
To put him to the Rack,  
To be his Accuser,  
And his own Reviler,  
For want of Evidence  
To shame his Countenance,  
Is the grand Politick  
And charitable Deeds,  
Or Work Apostolick  
Of the present *Druides*.

\*  
To expose by Calumny  
Justice and Equity,  
to rescue the Sycophant  
From Justice and Judgment,  
who raiseth doubts and scan-  
by Reports infernal, [dal

Is the Demonstration  
Of Christian Charity,  
the Zeal and pure Notion  
For true Morality.

\*  
To raise a Calumny  
On th' Object of Envy,  
to expose the Person  
to th' Contempt and Derision  
Of the insolent Mob;  
the true *Stygian* Crab,  
Is the pure Discretion  
Of consummated Wits;  
In State and Religion  
*Druides* are Evangelists.

*Flattery.*

To flatter th' Rogue and Knave  
As Satan did Mother *Eve*,  
To buz in Calumny  
By old wrinkled Envy,  
Prejudice, Suspicion,  
Treachery, Rebellion,  
Are the pure holy Frauds  
From all Antinomians,  
lawless Panders and Bawds,  
Papists and Protestants.

\*  
To affect a Modesty,  
to bereave Equity  
Under a Pretension  
Of a meer Defection  
In the Law of Nature  
And in holy Scripture,  
Is their Mark of Mission  
From th' holy Creator,  
Who makes th' Regulation  
Of their Confitour.

\*  
To resent the Affront  
that a treacherous *Blunt*  
Inven

Invents to sacrifice,  
Under Pretence of Vice,  
th' Honour and Liberty  
Of Persons or Country ;  
Is the Mark a Calumny,  
Prevail on Suspicion,  
Against the Faculty  
Of Justice and Reason.

*Imposture.*

To go from House to House,  
As the Rat and the Mouse  
Use to the Cheese-mongers,  
For want of Harpiners ;  
To promise *Mother Eve*  
More of Butter than Cheese,  
Is th' Sanctification  
Of the chosen Elects,  
By th' Prophetick Notion  
Of approved Prophets.

To raise a Prejudice  
Against divine Justice,  
To pilfer Equity  
Thro Dame Hypocrisie,  
To foment all Riots  
By the Drunkards and Sots,  
Is the pure Speculation  
Of the present *Druides*,  
Their Faith and Religion,  
And charitable Deeds.

To promote the Credit  
Of a base Hypocrite,  
To cloak the Sycophants,  
Papists and Protestants ;  
To satisfy the Rage  
Of the *Druid's* of our Age,  
Is the mark of Election  
Amongst *Antinomians*,

And of Regeneration  
Amongst the Sycophants.

*Credulity.*

But th' recourse to the Law,  
To keep the Knaves in awe,  
Th' recourse to Equity,  
Which proves a Deity  
An infinite Being,  
Author of every thing,  
Are Marks of *presumptuous*  
E're before appointed [*Fools*  
For the Devil his Tools,  
Before yet Ingendred.

To reject a Notion  
Against Sense and Reason,  
To give Man a free Will  
to do Good or Evil,  
By the Law positive,  
Which proves all Men active,  
Are Marks of Repr'bation,  
As them of Atheism,  
Also of Damnation  
And Anti-Christianism.

But from the School of *Olimp*  
to expel out a Pimp,  
Or other Criminals  
in greater Scandals ;  
To Judge by Equity  
And Christian Charity,  
Are the Marks of Injustice  
And Ignobility,  
Tyrannical Malice  
A want of Equity.

Therefore *Druid's* are lawless,  
Overfill'd with Graces,

To



So must be Law-givers,  
As many Redeemers  
to dispence th' Penalties  
Due to their Hypocrisies;  
Just as the ancient *Druid's*,  
None of 'em found in th' Act,  
Will allow Parricides  
to be their own Fact.

Whene'er a Sycophant  
Disturbs a Government,  
Or fires the Sanctuary;  
It is the Deity  
Who defames the Neighbour,  
Country and Sovereign,  
who robs them their Honour,  
And after murders th' King.

Therefore God is Traytor,  
As a base Impostor,

*The End of the First Part.*

## P O S T S C R I P T.

**T**O understand well the Characters of *Antinomians*, the impartial Reader must be acquainted with some of the Originals above describ'd, and then let him Judge if I have spoken the Truth or no: They are of all Opinions, of all Ranks and Conditions, and easily met with in any part of the VVorld; Great Pretenders to divine Light, *Papists* or *Protestants*, tho' at an even distance from Truth. They hate each another's Opinions, Persons and Countries too, because two opposite Extreams can never sympathize; therefore when they In-gage in Controversies, they trample alike upon such Men as keep a *Medium* between both, whom they hate as each other; for that Reason they raise a Prejudice against the Impartial, by Jealousie, Doubts, Suspicion and Envy; As these Four Verses from *Hesiod* make it out.

*The Potter hates another of his Trade,*

*If by his Hand a finer Dish is made.*

*The Smith his Brother Smug with Scorn do's treat*

*That strikes his Iron with a brisker Heat.*

## E I N I S.

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THE  
**Second Part**

OF THE  
*French* **POLITICK** Unfolded;

WITH THE  
**Characters**

OF THE  
**FRENCH POLITICIANS**  
Prov'd Immutable,

*From the First Settlement of that  
Nation to this present Time.*

---

By Way of Allegory.

---

**W**Herein is contained the Meeting of the Beavers and Foxes, and how the last were Relieved by the first, with a Reason why, where

## The Introduction.

*there are no Badgers, the Foxes have no Holes, but Pearch themselves upon Trees. Also how the Foxes were introduced into the Capital City of the Beavers, and how they were received by the King's Order.*

*What the Government, Custom, Law and Religion of the Beavers are; and how the Foxes thought to be Metamorphosed into as many Immortal Gods so soon as they were led into the Appartment prepared for them. And how they fed themselves in that Fancy, till the King commanded every Body to go to his Business; and what Stratagem the Foxes did play that they might not leave their New Habitation, and how they feigned at last to be Inspired.*

*Also how they desired a Conference with the Beavers, and how they insinuated in their Speech, that the Beavers and Foxes were originally but one People.*

*What the Government, Custom, Law and Religion of Foxes are. How a Doctor of the Law among the Beavers demanded of the Prolocutor of the Foxes, how came their Consanguinity, and how the Fox Replyed, and proved it, which puzzled the Beaver. Also how another Doctor of the Beavers was offended at the Confidence of the Fox Prolocutor; and how the Fox replied, by which Reply, the Beaver discovered the Doctrine of the Foxes to be the Four Headed Beast seen by the Prophet Daniel, looking on the*



## The Introduction.

the Four Winds of the Earth, and the Foxes to be as many Two Horned Beasts, like unto that which St. John saw arising from the Earth, resembling the Lamb of God. And how the Fox was Puzzelled by the Beaver, and how another Fox seeing their Prolocutor lose Countenance, counterfeited himself Inspired.

And how they were permitted to retire, that they might consult their pretended Oracles. while the Foxes designed only to consult amongst themselves, the Means to cheat the Beavers, under a specious Appearance of Conformity in Religion, Law and Custom: And how the Beavers avoided to take any Suspicion capable to create any Mistrust amongst the Foxes.

What the Seven Misteries of Hypocrisie are, and how they can't subsist one without the other. And how Hypocrisie is proved the Great Whore sitting upon the Beast with Seven Heads, Ten Horns, and Ten Crowns, and how one of the Heads was Wounded, and Healed up again.

How the Ten Horns are all the Powers of Hell given to the Beast; and the Ten Crowns all the Dominions of the Earth: And that the Cup full of Abominations, which the Whore holds in her Hand to make the Inhabitants of the Earth Drunk with, are the Abominations of the Doctrine of the Four Sects of Men, Jews, Pagans, Christian Antinomians and Mahometants, represented by the Four Headed Beast which Daniel saw.

## The Introduction.

And also how it is proved that none of the Four Doctrines exceeds one another in Abomination, and that no Papists nor Protestant Antinomians differ in Principles of Religion, but only in Shape and Name, no more than the Pagans differ one from another, tho' there are so many Sects among them. Also how it is proved that the Christian Antinomians don't differ from the Turks, as appears by their Inchainment of Causes, nor the the Turks from the Jews, nor these from the Pagan Druides and Egyptian Sorcerers, and that the traditional Doctrine of that Inchainment of Causes which was abolished by the Teaching of the Revealed Religion, as denoted by the Wound of one of the Seven Heads of the Beast, is that Beast which Daniel saw with Seven Heads, Ten Horns, and Ten Crowns. One Head of which Beast was wounded to Death by the Doctrine of the Gospel; but restored to Life again by the Doctrine of Predestination, which put an End not only to the Gospel, but also to all Laws and Religions, and Forms of Government, as that Inchainment of Causes of the Pagans and Jews did before the Gospel.

With the Result of the Foxes in their private Conference.

# THE ALLEGORY.

## CHAP. I.

*Of the Beavers and Foxes; Their Conference together: With Reflections upon the Seven Mysteries of Hypocrisie.*

**I**N the Times of Old, when the Beasts of the Field were Rational, the *Beavers*, or *Castors*, amongst the rest, were thought an Invincible People throughout the Earth; for none of their neighbouring Nations, tho' ever so Barbarous, could disturb or molest them in their subterranean Habitations, where they peaceably enjoy'd the Fruit of their Labour: And well they deserv'd it, for they were Laborious, Diligent and Indefatigable; ever given to work from their Infancy, which made them Prosperous and Easy.

Each Particular apply'd himself in the Art or Science which Nature had favour'd him with, and that with the utmost Industry imaginable. They hated nothing  
B 3 more



more than Idleness, which they call'd the *Mother of all Vices*.

They studied nothing more, and practis'd nothing better than the Industry of the *Bee*, and the Diligence of the *Pismire*, which made them Thrive accordingly; when at length it came to pass, that a Detachment of these *Beavers*, made by the *Chamberlain* of the Capital City to hew down Trees in the next Forest, met a Company of *Foxes* block'd up there by their merciless Enemies the *Dogs*, who had made them forsake the circumjacent Plains to shelter themselves amongst the Trees of the Forest, upon which they creep'd in those Times and rook'd themselves; as they do still in *America* where there are no subterranean Holes made for them; for the *Foxes* are an idle People, as appears by them who live in *Europe*, how they serve the *Badgers* when they want Holes, by making their stinking Dung at the *Badger's* Entry, which Smell none of them can endure, and for that Reason forsake their Holes, and then the *Foxes* take Possession of them, which they call their own by right of Inheritance.

But it was not so then, when the *Beavers* met them first, for they were ready to starve by Hunger and Cold, for want of such Habitation; which deplorable Condition of theirs, so mov'd the Compassion of the *Beavers*, that they did not only relieve them against the Cold, and with all necessary Provisions for the Inside, but invited them into their City for the rest of the Winter, which was just begun, where they should be secured from all the Injuries of the Season, as well as provided with all necessary Provisions; which kind Offers the *Foxes* accepted with abundance of seeming Thankfulness.

In the mean time, the *Beavers* sent Expresses to the *Chamberlain* of the City, to inform him of the Happy Opportunity they had found to do good to their fellow Creatures the *Foxes*, ready to perish, whom they had invited into the City, to recruit their Strength, much impaired by their Scarcity of Provision and Coldness of the Air, and that they expected he should commiserate these poor *Foxes* with them, and forthwith acquaint the

the Chief Magistrate, and desire him to inform the King thereof; for there is such a Form of Civil Government amongst the Beavers, that nothing in the World can be more Regular.

Their Religion is a Spiritual Form of Divine Principles, and a Natural Form of Decency in *Divine Worship*, call'd *Ceremonial*, to which an Ecclesiastical Discipline answerable to the Principles is annexed, and the King at the Head of all to administer Justice, whose Subjects are as Dear to him, as obedient Children are Dear to an indulgent Father; refusing nothing to them that is agreeable to the above described Form of true Religion, which he is sworn to Maintain with all the Extent of his Power, in constituting under him, in what he can't do himself, such Rulers in Church and State, as are not only conformable to that Institution grounded upon divine Precepts, Sense and Reason; but who are also known Impartial, Wise, Prudent, and Equitable Subjects, capable to exercise Justice, not as Eye-Servants, but as faithful Ministers. Which wise Proceedings of the King, make all his Subjects dread, reverence and love him, as all faithful Subjects are obliged to do by the Law, which is the Ground of all Civil Government; but if the King departeth from Justice and right Judgment, and forsakes that Rule of Faith, above describ'd, to be the Form of all Civil Government, and fall at variance with his Fellow Servants under him, Tyrannize and Oppress them, contrary to that Law which he is sworn to maintain to all the Extent of his Power; then his best Subjects thro' the heaviness of their Yoak, Cry to the Almighty, who over-ruleth all Things by his divine Providence, who never faileth to hear them, and to send some heavy Judgment upon the King that oppresseth them, and upon them who have been the Instruments of his Oppression, whom he Cuts from the Earth because of his Justice, without the help of any of the Oppressed; for none of the King's Subjects dare to lay hold on his Person because (tho' ever so bad as he may be) he is the *Anointed* of the *Almighty*, appointed to Govern immediately under him; just as the Magistrate is appointed to administer

Justice immediately under the *King*, whose Person he representeth; against whom, as well as against the *King*, all Attempts are forbidden by the Fifth Precept of the Law, which commands to Honour the Father and the Mother; for the Magistrates, as well as the *King* above them, when once established by Law, are the putative Fathers and Mothers of the Subjects under them, ever lookt upon as such. Therefore if the Subjects see the Nudity of the *King* or Magistrates under him, and cover it not, but Laugh at it, instead of decently Reprimanding them for it, by a due Warning of the Danger which will follow such Indecency; those Subjects render themselves Guilty of the Wickedness of their putative Parents: Because if they should not love to see their Nudity, they would cover it, and Reprimand them for their indecent Deportment; therefore they are Guilty of all the Mischiefs which they see their Parents commit without Checking them for it. And if so, as there is no Cause left to doubt of it, the Subjects who see the Sins of their Parents, and instead of Checking them, do Praise them for it, shall never be redressed by the Almighty in the Time of Distress, when the Parents Cups are full; for it cannot be supposed that People can love the Almighty, who is the Model of all Love and Equity, while they praise the Actions of the Parents which are not only contrary to Decency, but also to Justice and Equity. Therefore to praise the Prince or Ruler, for what he acts contrary to Law, Justice and Equity, is to praise him for his Vice; and if so, most certain it is, that such Subjects make themselves Guilty of their Rulers Vice; for they fill their Cups with the Water flowing from him who is the Spring-head, which is the Reason that the Judgment of the Almighty commonly falls upon all at once. But there was no danger of that then amongst the *Beavers King* and *Magistrates*, who made but one Body and Soul, if I may use that Expression, as appeared by their Gladness at the Charitable Deeds of their fellow Brethren towards the *Poor*, tho' none of them were ignorant of the Perniciousness of their expected *Gifts*, ever given to Lying and Dissembling; never-

thelets



theless the Law of Hospitality prevailed so much upon them all, that the *King*, by the Advice of his faithful Counsellors, sent the first Magistrate out of the City to meet the *Foxes* and bid them Welcom; which Condescendance of the *King* and Subjects, so raised the Conceit of these *Knaves*, that they thought themselves Metamorphosed into as many *immortal Gods*, or at least to be their Geniture, which they believ'd the more, by considering that they had the Use of their Senses, the Windows of their Souls left free, by which they enjoy'd, against their Custom, all the Sweetness of Life, without feeling Cold or Hunger, being provided against both; first by their Lodging, made to the Proof of the strongest Earthquake, of which they never had seen the like before, for that was the first time they had been in any Subterranean Habitation.

And secondly, against Hunger, because their Apartment was full of all sorts of Provisions; in which *Enthusiasm* they fed themselves the rest of the Winter, till that Season came on which call'd every one to his Labour; but the *Foxes* did not mind that, nor ever will, as long as they find where to Reap without Sowing.

Which sort of Deportment much surpris'd the *Beavers*, who thought it indecent to bid them begone; tho' after a long Forbearance, the *King* was advis'd to let them know, *That the Custom of the Beavers was so, that every Body should follow his Employ as soon as the Season would permit him to go on his Business: And to enquire of 'em, if they had not such a Law too amongst themselves?* Which Result was soon executed, to the great Surprise of the *Foxes*, who did pass their Time in Improving their Genealogy, an Employ that People who have nothing to do, use to recreate themselves with; which Study is not of such small Income as a great many do imagine, for it raiseth the Beggar as well as the Rich, to the same Original, and makes the first well pleased with his Progenitors, in hopes to become as Great as some of them, and sometimes Greater; which Thought will put him upon many Projects to attain to it; while the last becomes Insolent, thinking to be a better Man than any of his Parents.

Kings and Princes, who could Over-rule all the World, as he esteems himself capable to do, and as it becomes his Privilege by Birth-right, which he pretends to have been invaded from his Predecessors by some Neighbouring Tyrants or other; or he will bring it out by such and such Alliances, so far as to make himself an Heir apparent to all the Possessions of the Earth. And beside, that Fancy will also put him upon so many Projects to Recover what was never Lost, that if in case he succeeds in his Design of invading other Peoples Properties, he will think himself of a higher Descent than from that of Mortals; therefore he shall Compensate his Benefactors as well as the *Foxes* shall the *Beavers*, in time, so soon as he is able to live without them, and the *Foxes* without the *Beavers*, which they could not do then, not for want of good Will, but for want of Intrigues, of which they shall not be long wanting; for they are the best Projectors in the World, and chiefly when they are made Depositors, or are intrusted with any Thing, for then before they shall prove themselves Heirs to it by divine Appointment, for want of a better Right. Therefore in order to that, they thought nothing was more like to cover their Design than *Inspiration* and *Revelation*; on which Projects they apply'd themselves with so much Zeal, that the less Knaveish amongst them thought to be Inspired in earnest, which pleased so much the most Cunning ones, that they desired the King's Messenger to acquaint his Majesty, that they had Things of Importance to Reveal to him from their *Gods*, which they could not do but in the Presence of all his Learned Subjects in the *Castorean Law*, the ordinary Subterfuge for all Knaves who design to invade the *Sanctuary*: because *Inspiration* and *Revelation* are the two most specious Means to Impose upon the World, of which the *Foxes* are not ignorant, no more than the Deluders of Mankind. For *Inspiration* and *Revelation* are the *Two Arms* of *Hypocrisy*, like unto the *Branches* of the *Figg-Tree* of *Eden*, which produced Leaves large enough to cover the Nudity which our first *Parentes* had brought upon themselves by acting contrary to their Principles, well known

to them, as well as what they could expect from their Disobedience. And indeed, were the Principles of Religion unknown to any Professors of it, it should be as good as to have none at all; but if there be Principles of Religion, as no Body can doubt of, without degrading God Almighty from being a God of Order, such Principles must be intelligible to *all the Faithful*, and if so, as there is no Cause left to doubt of it, these Principles must be Compleat and Immutable, or else they could not contain the *Promises and Threatnings* made to Obedience and to Disobedience; and if so, then an *Inspiration* and *Revelation* which can add to, or diminish from the Principles of Religion, must needs be a Delusion of the Devil; for it cannot be supposed that any thing can be added or diminished from what is Immutable; nor yet what is understood to need an *Inspiration* or *Revelation* to make one understand it; that would be a meer Contradiction. And if so, then all Pretenders to *Revelation* and *Inspiration*, who confess or hold such Principles of Religion as above describ'd to be true, are the Imps of the Devil; and if they do reject these Principles, as they must needs do by such Knaveries or design'd Cheats, then they are Inchanters and Sorcerers, without either Principles of Religion or God, only Deluders, as the Locusts of the Abbyss, which devour Mankind by the *Seven Mysteries of Hypocrisy*, or *Mouths of the Seven Headed Beast*, upon which sitteth the *Great Prostitute* whom St. John saw; therefore *Inspiration* and *Revelation* are the two best Expedients that Knaves can get hold of to carry on their Knaveries. Upon which the *King of the Beavers* little thought of, since his Curiosity, like that of *Adam*, carried him so far as to grant the *Foxes* their Request, which shall prove the Ruine of his Family, as that of his People in the end: Which may be a Warning to reasonable Men for the future, to beware how they enter into Conference with the Devil's Imps or Agents, for no Good can be got by any, no more than from himself, who will never fail to get hold of you so soon as he perceiveth you to play with any one of his Imps, nor will he ever let you loose as long as you live, except



cept you tear to pieces his Liveries, as *Joseph* did his Coat; which are *Jealousy, Envy, Suspicion, Calumny, Flattery, Imposture* and *Credulity*, the Seven Mysteries of *Hypocrisy*, which sits as a Prostitute upon Ignorance, the Body of the Beast, which *St. John* saw ascending from the Sea with Seven Heads, Ten Horns, and Ten Crowns, each Head denoting a *Mystery of Hypocrisie*, all the Horns the Powers and Strengths of the Seven Mysteries or Heads of the Beast, and all the Ten Crowns, the Extension of the Government of the Beast, which are the Four Corners of the Earth.

Tho' these Mysteries of Hypocrisy are so In chained one by the other, that they can't subsist one without the other, no more than a living Creature can subsist without a Head, as all Persons who are willing to try, may be satisfy'd of what I say, if they will only take Care never to believe any thing upon the bare Report of any Body whatsoever, without they have all the necessary Evidences to make the Report undeniable. To believe so, is call'd Faith, and to believe without Evidence, is call'd Credulity, without which, none of the other Six Mysteries can subsist. As for Example; If there was no Credulity, there could be no Calumny; for to what purpose should a *Sycophant* Revile any Person if no Body was willing to hear; and if so, then there could be no Jealousy, because this Mystery proceedeth from Credulity, and cannot subsist without it, no more than Suspicion, the Third Mystery of Hypocrisy (represented like a frowning and unconstant Fellow, who never appears pleasant but when Calumny does discover some new Thing;) can subsist without Envy, without which there can be no Flattery, no Imposture, no Calumny nor Credulity, and so take which you will of the Seven Mysteries of Hypocrisy, and you will see that nothing can be done of the rest. Which is not an impossible thing to be done, tho' it is not done; nevertheless, so little as People make of these Seven Mysteries of Hypocrisie, they are, notwithstanding the Devil's Liveries, the Marks of the Beast which *St. John* saw ascending from the Sea, and the Number of his Name, which you can't

can't leave off without making your self a Prey to the Pimps of the Whore who sitteth upon the Beast; because you can't Buy nor Sell without shewing your Mark; which is to instruct the Buyer or Seller how far you are taken up with his Sentiments, and how far you embrace his Interest; how prejudicial you may be to them who are of contrary Opinions to his, for without such Marks you can neither Buy nor Sell; but he who departeth or leaveth off the Devil's Liveries, he departeth from Jealousy, Envy, Suspicion, Calumny, Flattery, Imposture and Credulity, which are the Marks of the Beast, and if so, he departeth from Evil: But he who departeth from Evil, makes himself a Prey to the Wicked, *Isa. 59. 15.* Therefore there is no departing from any of these Seven Mysteries of Hypocrisy, because if you do, the Devils Imps and the Great Whore's Pimps will Torment you Night and Day.

What Slanders don't Men who consider these Seven Mysteries of Hypocrisy, and leave off the Company of Imps and Pimps bring upon themselves, and what Reviling don't others bring upon them too, who leave off the Assembly of Deluders, Hypocritical Inchanters and Sorcerers, who have no other Principles of Religion than the Form of the Seven Mysteries of Hypocrisy, as it shall be made out in the Sequel; therefore it is a dangerous Attempt for any one, when once mark'd with the Number of the Beast, to desert the Standard of the Devil.

Because each Two Horned Beast arising from the Earth, resembling the Lamb of God, which *St. John* saw, and which spoke like the Dragon, are as many Provosts who look after Deserters from the Devil's Army; of which Desertion, if any one pretend to vindicate himself, his very Attempt of it shall be a sufficient Evidence to Condemn him, as Guilty of such other Crimes as the Devil's Imps and the Whores Pimps have took care to Asperse him with, by Token of the torn Liveries which he has left in the Hands of such Docufts of Hell who make a Show of it, as *Porphyrius* did of *Joseph's* Jacket: Therefore it is a hard Task

Task to leave off the Devil's Liveries or Marks of the Beast.

Will you make an Attempt to draw the Picture of the Grand Mystery of Iniquity? The Devils Imps and the Whores Pimps shall tell about, *If you was not a Master of Art in it, you could never have made it so plain!* But will you undertake to unfold the Seven Myſteries of Hypocriſy? Such Rakes of the Abyſs will tell you, *That your unfolding of it, is a greater Myſtery than Hypocriſy it ſelf!* And the Reason for it is, that there is a great difference between telling the Faults and ſhewing the Vices, to declaim publickly againſt Hypocriſy, is good, tho' it will have no effect, but to draw the Picture of the Hypocrite after his Actions, he cannot endure that, it feels as Sore to him as the Ulcers did to the Egyptian Sorcerers; therefore to prevent that, he will not want Expedients to deſtroy the Hand which handles the Pencil, but like all other Coward Villains, he will be for ſhooting in the Back the Painter; becauſe no Locuſt of the Abyſs dare yet to look a true Man in the Face, till he has pierced him through with his Poiſon'd Dart. Therefore like a Fox, who fetcheth the Lamb Five, ſometimes Eight or Ten Miles off, and never meddles with any of thoſe who feed nigh his Hole, for fear of giving any Suspicion to his neighbouring Shepards; that Locuſt with the Face of a Man will not only do the ſame, to take off all Umbrage of the Intrigues which may make him ſuſpected, but will likewiſe create a Suspicion againſt the Object of his Envy, not only Ten Miles from his home, but Fifty, Fourſcore, a Hundred, Two Hundred, more or leſs, as Occaſion will ſerve his Turn; in which Places he will inquire of ſuch Locuſts as he knows, who bear a Hatred to the Object of his Envy at home, if they have not heard ſuch and ſuch Reports againſt the Perſon to whom they all bear Envy alike, to which, theſe Locuſts will never fail to answer that they have, and much more too; upon which Contrivance, thoſe Imps of the Devil concert new Methods how they ſhall Ruine and Deſtroy the Reputation of this Painter of their Actions, that no Credit may be given to his



his Pencil, and having sworn Secrecy to each other, they go on their Project with all the Intrigues of Hell, till they have made a Prey on the Object, the Intrails of whom they shall expose to the *Stygian Shore-Wasps* to be devour'd by; that is, to an enraged Rabble. As any Man may observe it by the Proceeding of any of those Locusts returning from such an Errand; for with a snorting Nose, a proud disdainful Countenance, a threatening scornful Glance of the Eye upon the Object of his Vengeance, you shall see that vain Rascal make a Review of the Odiums which he has turned in general Reports to secure himself from the reach of publick Justice. And at other times you shall see him with a Modish, Precise, Specious and Religious Aspect, as if he was much troubled at other Mens Faults, complaining how much the World is Corrupted, the better to hide his Sliness, as appears by the Conclusion of his Discourse.

*I could not think* (says this Sychophant Knave, who is often a Two Horned Beast) *that the World had been so Corrupted, and much less such a Person* (naming the Object of his Envy and Hatred) *on whom all the Country hereabouts, these many Years, has look'd upon as Honest a Person as any; but should People hear what I heard of him* (or her) *in such and such a Place---* Oh, Good God! *I am afraid to declare it* (adds the Rogue) *but if I don't another will, therefore it is as good to tell, because I have been the first mistaken and cheated by the outward Appearance of that Person, for whom I had such an high Esteem once, that I am ashamed of it now; nevertheless* (saith the Locust to the Pimping Knaves that hear him) *don't tell any Body of it, for we must do, as the Gospel bids us, Good for Evil, and pray for the Wicked who run upon us; This World is a World of Tryal, every one must have his share in it, and chiefly God's Chosen Elect, as I am sure most People here can bear me Witncss; the while the wicked Prosper and Rejoyce, the more the Objects of our Fity and Compassion for that, as this Person of whom I proposed to acquaint you with some of his choicest Pranks are, as I had it from many Grave and Well-meaning Persons for the Cause: And so the Locust goes on against the Object of his Envy and Hatred, in the Place of his*  
Abode

Abode amongst his fellow Imps, while the same Method is taken Abroad, which Reports, chiefly when the Knaves who make it are in Credit, incense so the Great Whores Pimps about, who seek for Cloaks to cover their most Crying Knaveries, that they think to be secured against the discoveries of their Cheats, Fellowies and Perjuries, and all their other most abominable Crimes and Wickedness; which is the same Maxim that the Devil useth against the best settled Government in the Christian Church, as may easily be discover'd, if any one will but observe as already hinted, that the Christian Religion, which ought to be the Basis of all Civil Government, is immutable in its Principles and can receive no Alteration; and if so, as there is no Cause to doubt of it, that Form of Civil Government which imposeth nothing in the Worship of God contrary to any Man's Conscience, must needs be the Form of true Religion, all the Lewdness imaginable of the Teachers of it cannot make it false, since no Man can make appear the contrary of it, nor propose a better Form. By which Premisses we may easily conclude, that all the Opposers of such Form of Church-Government, are certainly as grand Imps of the Devil as the above described Sy-chophants, Deluders and Inchanters of common Knaves, who look to recover their Credit, or rather to cover their Nakedness which the Devil shames them with, when he has done with them, under the Defamation of the Innocents, oppress'd and squeeze'd to Death by the Two Horned Beasts, till God Almighty executes his Judgment upon such Imps of the Devil, by sending Ulcers or such like sore Afflictions upon them, as he did upon the Sorcerers of Egypt, and often by cutting them off from the Earth at once, when their Cups are full, as he did Pharaoh and his Hosts: Also by raking away his Candlestick from the Sanctuary which is Negligent and Partial in the Administration of Justice, as he did from the Seven Churches of Asia, because his Justice don't permit him to let the Oppressed be always trampled upon by the tolerated Heresiarchs and Hypocritical pretended Conformists; the delay of his Judgments upon such like

Oppress

Oppressors, proceedeth only from the slackness of the Repentance of the Oppressed, without which there is neither Redress to be expected in this World nor in that to come; for Repentance and Amendment of Life, with a Dependence on the Promises of the Legillator, after a Restitution of what we have unjustly invaded from others, ignorantly or delighedly, are the only Weapons with which we can oppose the Devil when he comes to assault us under any shape whatsoever, which he takes for Revenge, to insnare us after we have torn his Liveries in pieces and scratch'd off the Mark of the Beast and the Number of his Name, which we might have dispensed our selves from, had we been more cautious than the poor Beavers were, as will appear, by their following Conferences with the Foxes, which was done through the vain Curiosity of the King and his Counsel; for there is no good to be got by the Imps of the Devil no more than from himself.

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## CHAP II.

*The Conferences of the Foxes with the Beavers; the Religion, Law and Government of the first, their Consanguinity with the last, with a rough Draught of the Beast.*

THE Beavers being assembled by the King's Order; the Foxes were sent for, who made their Speech as followeth:

KNOW Ye most mighty Rulers and Teachers of the invincible Nation of Beavers (said the Prolocutor of the Foxes) that we the Children of Galatus, the Son of Hercules, the Son of Great Jupiter (by Alcmena) the Father of us all, who has established us Spiritual Princes over his Church;



Church, as Rulers and Governours over the whole Nation of Druides ( call'd in scorn Foxes, by the Reprobates ) then we are inform'd by him and the rest of the Gods, in Dreams and other infallible Tokens of the Manifestation of their Will and Pleasure to us ( with a Knowledge of future Events, as also of a Remembrance of such Things as are already out of Date ) that we were necessitated before yet made, each one to all his Actions during Life, by those immutable Decrees of our Gods, who have determined the Means to the End by an eternal Inchainment of Events, call'd Predestination, by which it is not in our Power to do any Good or Evil, because our Lives and Motions are of our Gods, in whom we Move and have our Beings, who have determined all our Acts past and to come, by that Inchainment of Causes which must bring them to pass, because they have foreseen them all as they reveal it now to that part of our Souls call'd Understanding, by which we learn that the Nation of Beavers is descended from that of the Druides, for which Reason our Gods sent us here according to the Time appointed and decreed for our Re-Union, which we nor you can avoid, because it is not of our selves that any Good or Evil proceedeth ( for we are Passive ) but from our Gods, who are Authors of all things, to whom we give all the Honour; for should we do otherways, we would offer them the greatest Affront imaginable, because we should make our selves free Agents to do Good or Evil as we list, just as the Reprobates do, which we dare not attempt, for fear of Robbing our Gods of their Honour and Power, another damnable Crime, because contrary to their Decrees, which are to impute our Guilt to themselves by rejecting all the Good Works for deserving no Recompence from them who merit all for us, who are accountable for all the Actions Committed and to be Committed, which must come to pass, because they are so Decreed, which is the Reason why we who are the Chosen Elect cannot sin unto Death, nor lose the State of Justification, because we can't discontinue from being Elected, by the most enormous Crimes imaginable, tho' all Sins are Mortal, that is, all Sins are Mortal in Reprobates, but not in us, who are predestinated to be persevering Saints, tho' without any Desert, but because our Gods swore at first that we should have eternal Life under Condi-

Condition of a persevering Faith, which they promised to bestow upon us without Measure and Condition; therefore there can be no uncertainty in the Event, any more than in that of our Re-Union, for the Gods who determine the Means to the End, had assembled us in the Forest by order of our Great Eubages, their Regent here on Earth, for that Effect; who is our High-Priest and spiritual visible Guide, supernaturally and most miraculously Inspired by them, through whose Order, he does assemble us together from the four Corners of the Earth, to confirm his Revelations and ours too, by Synodical Sanctions, to make effectual the Proverb which says, That in Multitude of Counsels there is Safety. Which must be understood by right Interpretation, of a Multitude of Witnesses, in the end that all the Inhabitants of this sublunary World may be confirm'd in that Catholick Faith, without which there is no Salvation, as eternally decreed by our Gods, in whom we Move and have our Beings as already prov'd, and as it appears by their \*Turning and Winding, is too and again, as a Bowler turneth and windeth his Bowl upon an uniform Bowling-Green.

\* Bishop of Cambray in his Maxims of Saints

Not that there is any Necessity of such Assembly, but only for Form sake, in imitation of our Gods, in which Assembly each of us receives new Orders how to execute Justice against all the Dissenters, Reprobates and Strangers to our Holy Immutable Religion, who are made Vagabonds upon Earth, as many damnable Toads, who will be ever Incredulous, let us erect as many Piles and Gibbets as we can to Burn and Hang them, these Dogs and Bitches will still deny our Form of Government both Civil and Ecclesiastical too, tho' ever so well grounded upon the immutable Tradition of all our Ancestors, of so many Ages standing, as our daily Miracles do Evidence it, of which one was so Great, not long since, That an Ass who was ridden by an Heretical, Incredulous Toad of a Reprobate, in passing before one of our God Saviours in the Sacrament call'd Host, seeing all the People down upon their Knees, in a posture of pure Devotion, kneel'd down also, to the

great Amazement of all the Faithful who saw him,  
and to the great Shame of his Rider. Which Miracle,  
tho' ever so Admirable, was not  
\* *See the Legends of Saints in the Churn of Rome.* capable to convert that damnable  
Heretick, tho' his \* *Ass* did;  
which is an infallible Token of

the Reprobation of all Dissenters  
from our Church, hardned in their Incredulity like all  
other Infidels, of whom we are forc'd to make Quick-  
Lime of their Bodies before we can crumble them into  
a soft Powder, which is the hardest Work that we can  
be put to; but how can we refuse the doing of it, since  
our Gods, who work the Will and the Deed in us,  
make us merit the highest Rank of Glory in Heaven

for the Performance of it? To  
† *See the Geneva Confession of Faith.* whom we give the † Praise of it  
and of all our Actions beside: For  
that is the Catholick Faith given  
to us by Grace, in which we live, and in which we  
must die, if we will have eternal Life, as we are

taught by the Decrees of our \* *General Assemblies* prov'd immutable  
thro' our holy Tradition, of which  
the Spirits of our Gods bear Wit-  
ness in our Minds for being con-

formable to the Revelations of our  
Predecessors and deceas'd visible Guides here on Earth  
who were planted upon the Gods, as our High-Priest

and other such like Shephards of  
our Souls are, of whom we are  
the † Branches fed by him or them,  
who is or are the Trunks, which  
convey that heavenly Sap, or Spi-  
rits of the Gods to us for the  
Nourishment of our Souls, the

Overplus of which we convey by  
many Rivulets to all the inferior Clergy, and these to  
the Laity through all Nations, each by the Direction  
of his Superior, to whom all under him must obey by  
an implicite Obedience; because in case of disobedience,



a Power is given 'em by the Gods to cut off the faithless Branches, and to make Pile, or Piles of them for Everlasting Fire, which is our greatest Occupation, because we Assemble ever for that Purpose with a Power to confirm all the Principles of Religion which are revealed to us and to our Superiors; by which holy Doctrine it appears, that we can't Err in Matters of Faith, tho' some say that we may; but they say so for want of better Reflection, since all of them unanimously agree that they are mov'd by the Spirits of the Gods, and that they are Passive, and if so, is not that call'd *giving the Lye to the Spirits of the Gods*? As appears by the fundamental Articles of our Faith, which say, Thar the Gods work in us by their Spirits, the Will and the Deed, and accept the Will for the Deed too.

Not but that we have a written Law from them beside, but it is both imperfect and unintelligible without such *Revelations* as above describ'd, without which we cannot distinguish if it came from the Gods or no, for which Reason we look upon it changeable, according to the Occurrences of Time, but when it is Reveal'd to us a second Time, then we call it *Reveal'd Religion*; as for Example, When our Predecessors took the second Precept of that Law call'd Moral, and added Five Sacraments to it which were never instituted by the Legislators, also when they took away the Recompence of Good Works from it, and added a Saving Grace without Works, that was call'd *Reveal'd Religion*, which we hold by Tradition, for being immutable, because the Custom goes before the Law, as we confirm it from one Generation to another thro' Faith, which we divide into Three Branches for that very purpose; the First we call *persevering Faith*, because we believe that we are Eternally Predestinated to be Sav'd by Grace, intrusting only upon the bottomless Graces of our Gods, who Impute all our Sins to themselves. The Second we call a *Faith in Time*, or *at Time*, and that is when we believe a Thing to be true, that we thought to be false before. And the Third we call the *Faith of Miracles*, not on-

ly of such as the Afs converted, but also of all Events  
 which come to pass, that we did  
 See the Augustinian not foresee, which shew the Inva-  
 and the Geneva Con- lidness of that Law of our Gods,  
 fession of Faith. call'd by some a *Waxen Nose*, and  
 by others, who think to judge  
 of it more modestly, a *Dead Letter*, without a second  
*Revelation*; as it is in Effect, since it has no other Au-  
 thority but what our High-Priests give to it, and such  
 others as call themselves the Ambassadors of the Gods.  
 Nor indeed is it necessary it should; for were it taken in  
 its Sence, it would ruine our holy Tradition at once,  
 and make all reasonable Creatures active and free A-  
 gents, and turn our persevering Faith to an absolute  
 Necessity of being Rewarded and Punished according to  
 our Demerits, and so put an end to the *Faith at Time*,  
 as well as to the *Faith on Miracles*. It would put an  
 End to our daily Sacrifices, and to the Sacrificature  
 it self; It would bring our High-Priest, or any Ambassa-  
 dors of the Gods here, who call themselves *Servants* of  
 of *Servants*, to be so in effect, and our selves too, who  
 are as well as they, the Spiritual and temporal Fathers of  
 all the faithful Laity. In fine, it would put an End to  
 all *Indulgences*, to all *Imputations of Sins*, to the con-  
 tinual Absolution of Sins without being *paid for*, to all  
*Inspirations and Revelations*, and to all that which is  
 call'd most Holy in our immutable Religion. Therefore  
 to avoid such pernicious Mischiefs, we deny the Au-  
 thority of it without a second Revelation, which never  
 fails to come as often as we meet together by Order of  
 our High-Priest, or by Consent of our Brethren Amba-  
 dors of the Gods, to consult the properest Means how  
 to suppress all such Reprobates as will attempt to reas-  
 sume that written Law, and all such others as reject  
 not only that infallible Revelation of the Gods in such  
 General Assembly, but also that Eternal Inchainment of  
 Causes tho' grounded upon our irreverible holy Tradi-  
 tion of above Two Thousand Years standing, upon  
 which our Faith is grounded; therefore I say that such  
 Attempt may be suppress'd, we are so assembled to pre-  
 vent

vent the Sacrificature from being subverted by the Reprobates, who have an Eye upon us, in Hope that if they could but once subvert it, all Sacrifices should cease, and our Gods would be insens'd against us, because we could not be able to offer any more Blood of our Enemies to appease them, which would put an End to that Eternal Inchainment of Causes or decreed Events, which must come to pass, because they have foreseen them, as they have confirmed it many a time, and more now than ever, since they are so good as to Reveal to us what they did not before, which is the Knowledge of our Consanguinity with the *Beavers*, as you may be inform'd of that Truth, by the Evidence of all these grave Eubages."

At which Name all the *Foxes* cry'd aloud, and said, That such was the immediate Revelation of their Gods, who had united the *Beavers* in Communion with them so miraculously.

Which broach'd Doctrine frightened so the *Beavers*, that they all fell in Amaze, and with good Reason too; for to take it in their Sence, I think there is nothing harder to be confuted than a broach'd Opinion which must needs be without Principles: For which Reason all the *Beavers* lookt one upon another through the whole Assembly, as if they had desir'd each others Opinion concerning what Answer they should give to this Two Horned Beast under the Shape of a Lamb; which Delay occasion'd a young *Beaver* (hotter than ordinary, as Youths us'd to be when they have learnt a little *Quid ditis*) to ask the *Fox*, How came the Consanguinity of the *Foxes* with the *Beavers*, seeing they were two different Species of Creatures? To whom the *Fox* gravely replied, That he thought the *Beavers* had known before how the Gods had made Male and Female of each Species, and how their Father *Drus*, Surnamed *Hercules*, because of his Conquests and mighty Wisdom, and their Mother *Druida* were married together, and how after many Sons and Daughters, she conceiv'd at last and brought forth an Hermaphrodite, which when of Age, took for Husband as a Female, a young *Fox*, from whom she conceiv'd and



brought forth an Otter Male, after which she took to Wife (as having also the Nature of a Male) a young the Fox, who conceived from her Husband the *Hermaphrodite*, and brought forth a *Martin*, who was married when of Age, to her Brother the *Otter*, from whom is descended the mighty Nation of *Beavers*. By which Genealogy it is made evident that the *Foxes* and *Beavers* are but one Nation, for which Reason we reassume our antient Right of *Priesthood* through all Nations, as being the Eldest Line, eternally Chosen and Elected by the Gods, from whom we hold our Authority preferable to all Creatures beside, who can have no other Possessions here but such as we invest them with; for all depend on us, as we depend on the Gods, as appears by our Mission already prov'd.

Which Reply of the *Fox* puzzled so the young *Beaver*, that he sat down looking towards the Ground for Shame, as if he had been guilty of some capital Crime or other; just as poor simple People do when crafty Knaves have put their Honour and Credit in Arbitrage. Which Insolence of the *Fox* so insens'd one of the most Learned amongst the *Beavers*, that he stood up and askt what could be the meaning of such broach'd Fopperies, and Captious, Enthusiastical Notions, of which they had never heard the like before? Which Demand so dash'd the Sophistry of the *Fox*, that he reply'd (like those Russians who are catch'd in the Way to their Assassines) that they intended no Prejudice to the *Castorean* Nation, but designed only to declare the Will and Pleasure of their Gods to the Doctors of the *Castorean Law*, as they were charged to do by their High-Priest, and other fellow Brethren Ambassadors, to the End that both Nations might become as One, under the same Shepherds of their Souls.

Which Reply startled so the Doctor, when he reflected on what had been said, *Of a Plurality of Gods; Of an Inchainment of Causes; Of an Impossibility of Sinning to Death; a Passiveness and Invalidness of the Law without a second Revelation; A Faith with three Branches; The Invalidness of good Works; Of the Imputation of their Sins to the Gods;*

*Gods; With a Traditional Revealed Religion; Of the Foxes being Legislators, and other such like Drolleries; that he concluded their Doctrine to be that Monster of a Beast with Four Heads, which the Prophet Daniel saw preceding the Great Beast with Seven Heads, Ten Horns, and Ten Crowns; the Four Heads of the first, meaning Paganism, the forsaken Judaism, deluded Christianity, and the fourth Mahometism. Which Four Opinions in effect, cannot be any thing else but the four Empires of the above described Sects, proceeding from the same Body, which is Ignorance, and Type of the Body of the Great Beast which ascended from the Sea, as already describ'd; each Head meaning a Mystery of Hypocrisy, one of which was wounded to Death by the Antient of Days; supposed by the Beavers to be Credulity; but restored to Life again by the General receiv'd Tradition of the Inchainment of Events, which put an End to all Law, Religion, and Civil Government, which had been abolished by the Reveal'd Religion through the Conquest of the Legislator, call'd Antient of Days, because Creator of all Things.*

After these Reflections, this learned Doctor contented himself to tell the Fox (whom he found quibbling and equivocating at every Word, as all designing Knaves are expert at) that their Business was not to decide concerning Genealogy nor Consanguinity with the Foxes, but that they were there Assembled by the King's Order, to hear what they had to say about spiritual Concerns and Revealed Religion, tho' all that while they had heard nothing in Relation to that Point, but a fulsome Galimatias of Paganism, belott'd Judaism, Antinomian or lawless Christianity, and a preposterous Mahometism.

Which Answer of the Beavers so mortified the Revelation and Inspiration of the Fox that he was going to lose Countenance at once, if one of his Brethren Ambassadors of the Gods, who perceived his Confusion, had not presently by some Extortions of Members and strange Postures of Body, counterfeited the Prophet; in which Art all the Foxes in general are extremely Expert, as are all Impostors whatsoever, who endeavour to cloak their

their Imposture, by cheating the Sences of others. There-  
 fore in order to that, after several Turnings and Wind-  
 ings, Mourning, Weeping and Crying like a Crocodile,  
 which charmeth his Prey, desired to be led out of the  
 Assembly in some private Place for a while, with such  
 of his Brethren, as he nam'd, to attend him, from whence  
 he promised to return with an Answer suitable to the  
 Beaver's Desire; Which Request of his was immediately  
 granted; **for the Beavers**, above all other People, ground-  
 ed upon Equity and Reason, Love, Liberty and Freedom,  
 and hate to give any Umbrage of Mistrust or Suspicion  
 capable to create the least Jealousie or Uneasiness to them,  
 that they have intrusted their Word to; for it is a  
 Maxim received amongst them all, that no Suspicion  
 can be clear from *Jealousy, Envy, Flattery, Imposture, Ca-*  
*lummy*, nor *Credulity*, upon which last they look'd, as  
 already hinted, to be that wounded Head, seen by St.  
*John*, restored to Life again by the Power of the Dragon  
 or Spirit of the Doctrine of Tradition, before abolished  
 by the Light of the Gospel, which enliven'd that Cre-  
 dulity of deluded Fools who gaze upon the Beast, thro'  
 the Persuasion of the Two Horned Ones sprung up from  
*Simon Magus*, the true Original of that seen by St. *John*  
 arising from the Earth, resembling the *Lamb of God*, that  
 under such a Shape the Dwellers might be deceived by  
 Appearance of Religion; that is, such as pin their Faith  
 upon their Priests or Teachers Sleeves, and bigot them-  
 selves after a Sect or Party, that they can give no Reason  
 for by the Light of Nature, nor by the Principles of Re-  
 ligion: Such, I say, are all the Followers of the Beast,  
 and the Worshippers of him, since their Credulity is the  
 only Spirit which restores to Life the *Pagan and Jewish*  
 Tradition of Inchainment of Causes, which takes away  
 the Freedom of Men restored before to them by the *An-*  
*cient of Days*, who had abolish'd such Infernal Doctrine  
 by the Light of the Gospel, intelligible to all in what-  
 ever is necessary to Salvation, being the Conclusion  
 of all *Types*, as that of all *Revelations*, tho' so much in  
 vogue to this Day, in spite of the *Beavers*, who abhor so  
 much a Credulity without unquestionable Evidence of  
 Truth,



Truth, that they take it to be the Gordian Knot of Hypocrisy, as it appears to be in effect, if any one will but observe, as already hinted, that without Credulity there can be no Calumny; for the Sycophant cannot be Credited, and if the Sycophant cannot be Credited, then there can be no Imposture, for no Man can be imposed upon; and if no Body can be imposed upon, then there can be no Flattery; To what Purpose? And if there is no Flattery, then there can be no Suspicion, no Envy nor Jealousy; for these three last proceed from Flattery, as Flattery and Calumny depend on Credulity; which frightened so much the Prophet *David*, that he cry'd to God and said, *Lord, I have been such a Credulous Fool as to have flatter'd my self by the Eyes of Jealousy, to bear Envy to the Prosperity of the Wicked.* By which Reflection of his, 'tis evident, that he had an Insight of these Seven Mysteries of Hypocrisy at once, for no body can flatter himself with what is not his; and if so, as there is no cause left to doubt it, then *David* had Reason to cry that the Envy he bore to the Prosperity of the Wicked, had been like to *make his Feet slide under him*, because he murmured at the Over-ruling Providence of God, which he could not do without reviling that Providence by the Credulity he had, that God dealt unjustly by him, who thought to have more Desert than such as he envy'd the Prosperity of; without considering that whatsoever God doth, he does it for the best; therefore *David* saw himself at once cloath'd in the Devil's Liveries, which are the Seven Mysteries of Hypocrisy; *Jealousy, Envy, Suspicion, Flattery, Imposture, Calumny and Credulity*, which made him so often cry to God that he would deliver him of them, and chiefly of *Credulity*, as appears by his Prayers to him, that he *would reach him his Paths.* Therefore what can be more abominable than *Credulity*, since without it the *six other Heads of the Beast must perish?* Ignorance which is the Body of the Beast, must perish, and Hypocrisy which sitteth upon the Beast like a Prostitute, who makes all the Dwellers Drunk with the four Doctrines represented by the four Heads of the foregoing Beast which *Daniel* saw, must

must perish also, with all the two Horned Beasts which cover the Gospel Light under the Bushel, thro' their *Inchantments*, their pretended *Inspirations* and *Revelations*, their Inchainment of Events, and other such like Fopperies. Therefore *Credulity* is like a Serpent which holdeth his Tail in his Mouth trying to swallow himself up, the Breath of which does so horribly stink, that it poysons the whole Earth with *Jealousy*, *Envy*, *Suspicion*, *Flattery*, *Imposture* and *Calumny*, that it fills the whole World with Murders and Ravishments, and brings it round to what it was before the Gospel; therefore *Credulity* is the Nursing Mother of all Impostors, or two Horned Beasts. It is a Monster represented like an old wrinkled Woman with a *Midw's* Ears, lifting up her Hands to *Calumny* for the ardent Desire she has to know hidden Things. *Credulity* is a Gate which shuts and opens the same way; tho' if you will but kill one of the Six inferior Heads of the Beast, you can't do it without giving a mortal Blow to *Credulity*, let it be which it will; if it is *Jealousy*, *Credulity* cannot survive, because this first Mystery which produceth *Envy*, takes away all *Suspensions*, upon which *Credulity* is grounded; if it is *Envy*, *Credulity* cannot survive, because without *Envy* there can be no *Suspicion* no *Jealousy*, no *Flattery*, no *Imposture*, nor *Calumny*; if it is *Flattery* or *Imposture*, *Credulity* cannot survive; for without these two Mysteries *Calumny* must fall, because grounded upon both, and if it is *Calumny*, *Credulity* cannot survive neither, because Truth, without that Mystery, would appear in all her Glory, as she did before the first *Heresiarch* *Simon* the Magician the first two Horned Beast, from whom are sprung all the *Heresiarchs* ever since, as well as all the *Hypocrites*, as there is little Appearance to doubt of it; and if so, then *Credulity* must be that Head of the Beast which had receiv'd a mortal Wound by the Evidence of the Revealed Religion, which was soon restored to life again by that Sorcerer *Simon* Magus, the Father of all *Antinomians*, *Hypocritical Deluders*, and *Inchanters*, who like the Devil would make himself even to God, calling his Wife the Holy Ghost,

*Ghost*, and himself the *Father* and the *Son*; which Abomination so indignant Almighty God, that he abandoned him and all his Followers to their Spirit of Delusion, which return'd them to their first Origine of Children of the Gods; for in effect, if we will but consider and without Rashness duly weigh the Principles of the *Protestants Antinomians* with those of the *Roman Catholick Millenarians* we shall not find a Rush difference, but only that each Party contests for the *Lyon's Skin*, and what the Poet said of the Different shap'd Gods of the *Egyptian*, may be as fitly apply'd to all the shap'd Principles of both *Rome* and *Geneva* alike :

*Ombus and Tentyr, neighbouring Towns of late,  
Broke into Outrage of deep fester'd Hate:*

*A Grudge in both, time out of Mind begun,  
And mutually bequeath'd from Sire to Son.*

*Religious Spite, and pious Spleen bred first,  
And long this Quarrel has the Bigots Nurst;*

*Each calls the others God, a senseless Stock,  
His own Divine, tho' from the selfsame Block,*

*One Carver fram'd 'em, differing but in shape,  
A Serpent this resembles, that an Ape.*

If there is not a manifest *Credulity*, grounded upon *Ignorance*, *Envy*, *Hatred* and *Suspicion*, I will say then that the Spirit of Delusion has not restored to Life again the Mystery of *Hypocrisy* or seventh *Head*, which had received a mortal Wound by the Light of the Gospel; but till then, I will remain in the Affirmative, because I can prove that no Dissenters from the Church of God differ one Sect from another, otherways than the Serpent of *Ombus* differ'd in Substance from the Ape of *Tentyr*. And to proceed, I will ask any Man, which Religion of the two is best for me to embrace in renouncing *Paganism*, or *Judaism*, or *Mahometism*, in one of which three I am born? His Answer will be, if he is a *Protestant Antinomian*, That "there is but one Right way to Heaven, which



which is his ; tho' (saith he) we Condemn no Man  
 for the sake of his Opinion." Then tell him that you  
 have a Mind to be a *Roman Catholick*, "O Lord, saith  
 be, God forbid that you should leave off a bad Religion to  
 embrace a worse! What? to be of a Religion whose Ar-  
 ticles of Faith forbid you to instruct your self in the way  
 of Godliness, whose Priests have the Insolence to con-  
 demn all such as do to Hell, by the Command of their  
 crafty *Two Horned Beast*, who detaineth Truth in In-  
 justice, under a pretended Right of Succession, to the  
 great Shame as well as to the great Detriment of all  
 Christian Princes in the World, who give him the Power  
 to take from, and to add to the revealed Will of God,  
 whatever may cloak his Knaveries, who has the Inso-  
 lence to deny it too, though you can shew it under his  
 Hand writing. Who takes away the second *Commandment*  
 of the Law of God and who adds Five Sacraments  
 to the Principles of Religion more than Christ institu-  
 ted, which is a most heinous and damnable Dealing;  
 beside his *Transubstantiation* which deceives both Sense  
 and Reason, and so makes the Son of God a meer  
 Cheat, by telling the deluded credulous Fools, that his  
 Body, as it stood upon the Cross, is there under the  
 Species or Element of a Wafer, of the bigness of a Far-  
 thing or Half Penny, in the same Extention as when it  
 stood upon the Cross; and that the *Wafer* discontinues  
 to be a *Wafer*, the while you can see nothing but a *Wafer*  
 and taste nothing but a *Wafer*. Who tells you that all  
 the consecrated Loaves in the World should be as many  
 Bodies of Christ as there are Loaves, and as many Bodies  
 besides as Crums in each Loaf; and that those Crums  
 should be no Bread but the Body of Christ; and that you  
 should eat all those Loaves, and eat no Bread but the Bo-  
 dy of Christ; and that you should be fed by that Bread,  
 and your Body not fed by that Bread; because the Body  
 of Christ is Passive. Who says that the revealed Will of  
 God has no Authorities, but what he gives to it. Who  
 says that he is the Successor of St. Peter, and that the  
 Christian Church is built upon St. Peter and not upon  
 Christ; and that he is the visible Guide of all the Faith-  
 ful.

'ful." With a Million of other such like Fopperies, which I pass over to avoid Prolixity.

Such a Discription of the Church of *Rome* would certainly dissuade me from ever having a Design to embrace it, with this proviso, That I should inquire into the Principles of the Church of *Rome*, if the Relation I heard of it is true or no, if it is not all true, but in Part, I have Reason to reject the whole, for who errs in one Point errs in all. But that will not make me embrace the *Antinomian Protestants Party* for all that; because I have found him to be a Liar himself, by saying, First, That he Condemn'd no Man for the sake of his Opinion, and a Moment after, to say that the Principles of the Church of *Rome* are Damnable Dealings, which is a generl Sentence upon all them that hold the Principles of the Church of *Rome*: And therefore such a Protestant is a Lyar, and an Hypocrite, cloathed in the Devil's Liverys, for which Reason I will declare to one of the Church of *Rome*, that I have a mind to be a Christian, and that I desire of him to tell me of all the Christian Opinions which is the best? His Answer will be, That *there is no other way to Heaven but by the Church of Rome*, every Body may be satisfy'd of that; But I will tell him that I have a mind to make myself a *Protestant*, which he shall no sooner hear, but he will cry, "Oh, God forbid that you should leave off a bad Religion to embrace a worse! What will you embrace a Religion which holdeth for Principles an Inchainment of Events, like that of the *Turks, Jews and Pagans*, which puts an End to the revealed Will of God, to all Religion and Form of Civil Government, which makes God cruel and tyrannical over and above the three Parts of Mankind; which renders every pitiful Rascal of a Two Horned Beast as conceitful and insolent as an old Ape, who shall pretend to be Inspired by the Spirit of God, in the midst of his Incests; whose Doctrine opens the Gate to all Delusions, Knave-ries, and Enthuliams, under Pretence of Revelation; who calls the Scripture a dead Letter without a second Revelation; who imputeth all his Crimes and Wickedness to the Sqa of God, and makes himself

Just

Just and Innocent without Repentance or Regeneration; who says, when his Crimes are Exhausted upon him (that is when he is not able to do more Mischiefs) that he is Regenerated; who shall recommend you to read the Scripture, for which he prays the Holy Ghost to reveal him its Mystery, that he may instruct you with, which he pretends is done, after he has passed a Fortnight, more or less, in hammering into his Scull an Inchainment of Election and Justifications without Works, and of a Reprobation against such as call themselves active and free Agents, of all Persuasions whatsoever. By which means he does create as many Swarms of credulous Locusts as is necessary to devour the best settled Government in the World, and make God the Author of it too, so soon as his Venom has reacht the Centre of Nerves, for which Success he shall give him all the Praise, that he may be mockt in earnest. Who will call himself Passive and mov'd by the Spirit of God, at the same time that he shall study the most intricate Calumnies imaginable, to Revenge himself upon the Object of his Envy, against whom he shall swear the Peace before a *Justice de Coram*, and if in case the Sufferer complains of such unfair Dealing, then the Locust immediately preaches to his pimping Imps, that such an Object is hunted away from the Presence of God, as *Cain* was for the Murther of his Brother.

Which of these two Religions shall a reasonable Man persuade me to embrace first? For they are both alike Idolatrous as well as *Ombus* and *Tentyr* among the *Pagans*; they only contest for the Lyon's Skin under the Pretence of Religion, they abominate one another because none of each different Party will look upon himself, for fear of seeing his Deformity. The Protestant *Antinomian* abominates the *Papist*, whom he sees to turn the Worship due to God into that of his Creatures; but he can't abominate his own *Idolatry* in making God a Cruel Being, who has made above three Parts of Mankind on purpose to Damn them.

A *Papist* abominates a *Protestant* who imputes his Sins to the *Son of God*, but he don't abominate himself, who rejects



rejects the whole Merit of Christ by the Merits of his own Works, by which means he also depriveth Christ of his Kinglihood, as appears by his calling the Virgin Mary Queen of Heaven.

A *Protestant* abominates a *Papist* for calling the Pope of Rome his spiritual visible Guide here on Earth; but he can't abominate himself for teaching to the poor, ignorant, deluded Fools, that he is an Ambassador from Christ, inspired by the Holy Ghost; whom he prays to reveal what he has learnt by heart long before:

A *Papist* abominates a *Protestant* for digging up the Principles of Christianity by that Doctrine of Inchainment of Events which puts an End to all Laws and Religions; but he can't abominate himself for calling the reveal'd Will of God a waxen Nose, without any Authority but what the Popes and their Brigandage of Councils give to it.

A *Protestant Antinomian* abominates the Popish Maxim for Killing and Deposing Princes who refuse to pay their Homage to the Pope; but he don't abominate himself for Cutting of the Head of his lawful Prince, who Tolerates his Principles of Religion; he don't abominate himself, I say, for killing and calling him a damnable *Papist*, the while his very Sense gives him the Lye:

A *Papist* abominates a *Protestant*, who cheats his very Reason by making the Spirit of God Author of all his Knaveries; but he can't abominate himself, who cheats both his Sense and Reason too concerning the Fopperies of *Transubstantiation*. For which Reason I can find no difference between these two Religions; both of 'em wear alike the Devil's Liverie. *Arnoldus Montanus* in his History of the great Dutch Embassy to Japan, gives us the following Relation of the Religion of the *Japannese*:

They have (saith he) several Sects among themselves, tho' they have Communion with each other; they have a great Number of Gods and Saints whom they worship alike; they have two Gods Saviours, call'd Amida and Xaca, who were carried there above Two Thousand Years ago by the Celtick Druides, to whom the Bonzies and Lay-men impute their Sins, and make them Authors of all their Actions; all their Priests, or Bon-

zies and Monks, are great Pretenders to Divine Revelation and Inspiration.

One Sect among the Bonzies admitteth an Eternal Inchainment of Causes, or Predestination ; for they confess as we, that all Things, good or bad, are determin'd by immutable Decrees of what every Man shall Act or Do during his Life, so they give a true Definition of the Inchainment of Events ; for, say they, the Gods having pre-determined the Means to the End, we need not trouble our selves concerning good Works, that would be to offer them an Affront, because they alone do work the Will and the Deed in us, according to that Inchainment of Events or Causes, which must come to pass because they have before seen them ; and that is the Reason why our Gods Saviours, Amida and Xaca, take upon themselves the Guilt of our evil Actions, because we can't be punishable for what we can't avoid doing ; the Faith of which Doctrine is the Assurance of our Election.

Some other Bonzies are for Universal Grace, just as the Jesuits among the Papists be. These ( adds my Author ) are not such presumptuous Villains as the first, nor indeed are they so wicked, because they have a sort of Law amongst themselves which the former have not ; being in all respects like the Roman Catholicks in their way of Divine Worship, the Mass excepted, only that they have a Plurality of Gods, which the Papists have not ; they deny also the Father, Son, and Holy Ghost, which the Papists Confess as well as our selves ; but for all the rest ( saith he ) they differ in nothing. They have at least as many Orders of Priests, Monks and Nuns, as the Papists have ; they pray upon Beeds as the Papists do, and have as many Gesticulations in their Divine Service, and change as many Times of Cermonial Puppet Show in their Superstitious Ways, as the Papist Priests and Monks do at their Ceremonial Grand Mass. They make their Procession the same, and go in Pilgrimage the same ; they have Consecrated Lamps which burn Night and Day in their Temples, the same as the Papists have in their Churches. They have an High-Priest call'd Dayo, who represents the Power of Heaven on Earth, who can dispose of the whole Empire at his Pleasure, and give it to whom he will of the Emperor's Subjects, just as the Pope of Rome does ; for as he,

he, that Dayo has not only the Investiture of all the Kingdoms in the Empire of Japan, to bestow upon whom he pleaseth, as well as the whole Empire in particular, but he has also the Investiture of all the Kingdoms and Empires of Heaven, as well as the Pope amongst the Roman Catholics.

By which Relation of the above-nam'd Author, we may see that he was a *Protestant Antinomian*, who could find no difference between the Religion of the *Japan Bonzies* (the *Mass* excepted) who held the *Universal Grace*, and that of the *Papists*, except in the Confession of the Father, Son, and Holy Ghost; but could find a great deal between his and that of the *Predestinarian Bonzies*, since he makes a Description of it without seeing that it was his own Doctrine, Word by Word; and nevertheless (saith he) they have Communion together, notwithstanding such a Contradiction. But why does our Author admire so much at that, and don't admire why himself and those of his Sect, refuse to have Communion with the Church of Rome, since the *Millenarians* of the *Augustinian* Confession of Faith, who hold the same Opinion as he does with the rest of his Sect, have Communion with the Church of Rome, tho' differing from it as much at least as the *Protestant Antinomians* differ from the *Jesuits*?

By which Premises we may conclude that there is no difference between a *Papist* and a *Protestant Antinomian*, except in Shape, let this last profess what exterior Opinion amongst the Reformed Churches as he will. He shall never let slip any Opportunity to do all the Mischiefs he can to the Christian Religion, no more than the begotted'st *Papist* in the World; but much more, because he shall carry his Design more sily, so far often, as to conform outwardly to the Christian Church, the better to Tear and Rent such of the Flock as he can't infect with his Inchantments; for *Camelion* like, he will be of all Colours without any real one, to the end that the credulous deluded Fools might the better gaze upon him, and Cry *Hosanna to the Higbest*, who has sent such a Messenger before them; which Acclamation shall raise so the Pride and Ostentation of that *Two Horned Beast*,



that he will think in effect to be really *Inspired*, and take all the forg'd Intrigues of which he has made use to bring him to his Aim, for as many *Revelations* from the Spirit of God; in which *Fancy* he will feed himself, and *Curse* and *Damn* (when once his Knaveries have brought him to the Helm) all those who refuse to acknowledge him for such. Just as *Innocent* the First, Bishop of Rome, did all the *Patriarchs* and other *Bishops* who refused him *Allegiance*; as any Body may see by his several *Epistles*, for which he was *Beatified* afterwards, as well as *Hasting* Bishop of *Hipopone*, for Knocking *Reveal'd Religion* on the Head at once, by his Doctrine of *Inchainment of Events*; as any Man may read it in his Book *De Dono Perseverentie*. Just as the *Druides* taught it to the *Japanese* above a Thousand Years before he was born, tho' ever so much against *Scripture*, *Sense* and *Human Reason* too. For in Effect,

Is it not against *Scripture*, *Sense* and *Human Reason*, to *Damn* to Hell, as *Infidels*, all the *Antient Druides*, and not the *Modern* (himself being one) all the *Talmudarians*, *unconverted Jews*, all the *Manichees*, call'd the *Devil's Fortrefs*, because *Manes* the Father of them, embraced all *Errors* and *Impieties* that the Spirit of Man is capable of, with *Predestination* beside, as the *Mahometans* had it from him afterwards, who make the *Third Head* of the *Four Headed Beast* which *Daniel* saw? The while himself robbed his Doctrine of *Inchainment of Events*, which necessitates God Almighty to provide the Means to the End, from these Three describ'd Sects of Men, or *Heads* of the *Beast* of which he makes the *Fourth*; since he was the first Authoriz'd *Antinomian* among the *Christians*, because of his implicate Obedience to the *See of Rome*, where you may introduce as many *Impieties* as you please, provided they confirm the *Arbitrary Power* of the *Popes*. By which Premises we may see, that as there is no difference between a *Papist* and a *Protestant Antinomian*, there is none also between the *Antinomians* and the *Mahometans*, the forsaken *Talmudarian Jews* and *Pagans*. The *Pagans* have their *High-Priest* or *Dayo*; the *Jews* their *Sovereign Sacrificator*; the *Mahometans* their *Divan*; and the *Christian*

*Asians* their Pope, as well as each *Assembly* of *Protestant Antinomians* their *Shadow* from *Christ*: All of them making the *Four Heads* of the *Beast*, which feed upon the same human Flesh and drink in a Cup the same human Blood, which are convey'd to the same *Stomach* of the *Beast* which we have nam'd *Ignorance*, because the *Apostle* saith, That *the Ignorant shall perish by his Ignorance*. The *Abominations* of which *Four Doctrines*, the *Great Whore Hypocrisy* presenteth to all the *Nations* of the *Earth*, thro' *Credulity*, that *seventh Mystery*, restored to *Life* as above describ'd; which shews that there is no *Alteration* in the *Religion*, *Law*, nor *Civil Government* of the *Pagans* and *Christian Druides* to this *Day*, for all their *Pretension* to *Christianity*. 'Tis a great *Presumption* to pretend to be of a *Religion* that we deny the *Principles* thereof. The *Christian Religion* is *Charity* it self; therefore he who makes *God* Author of *Evil*, can never be a *Member* of the *Christian Church*, let him pretend what he will. Also any one who pretends to merit *Heaven* by his *Good Works*, and is wanting in the fulfilling the *Law* of *Nature*, which is, *To deal by others as he would have others to deal by him*; of which our *Saviour* says, That *when we have done it, we are unprofitable Servants*; is certainly a *Blasphemer* of the *Merit* of *Christ*, and a *Contemner* of the *Gospel Promise*, and so he cannot be a *Christian*, let him pretend what he will.

He who pretends to be a *Conformist* to the *Christian Church*, and preacheth a *Doctrine* contrary to *Christian Charity*, is certainly a *vile Impostor*, and an *Example* ought to be made of him by *publick Justice*; a *Reviler* of the *Christian Principles*, like a *Jew*, a *Turk*, or a *Heathen*, let him pretend what he will.

I don't say he who contemns the *Government* which upholdeth him; but such *Members* of the *Christian Church* as may be offended at his deluding of the *Credulous*, whom he insenseth with a *Prejudice* against *Truth* through his *Envy*, perhaps for *Twenty Years* together, before he can bring his *Design* to bear, by repeated *Calumnies*, is certainly an *Anti-Christian*, let him

pretend to what Religion he will; and all those who have Communion with him, and know him to be a *Sycophant*, are no better than himself.

A *Sycophant* is he who Reviles any Person or Persons, Church or State, by putting a *defamatory Odium* upon the Object he designs to Ruine, under Pretence that there are such Reports made, but that he don't believe them; if you are a *Knave* that hear him, you will not let it fall to the Ground, because you think to have got a *Cloak* to cover your *Knaveries* (for, like the *Devil's Imp*, your greatest Delight is to *Imitate your Master*) which Reports you will no sooner have made Publick, but that the *Sycophant* shall be out of the Reach of the Law, and the first *Assaulter* of the Object insulted, so soon as he shall see that Object defenceless (for a *Sycophant* is ever a *Coward*, as are all *Ruffians*) but the defam'd Object is defenceless so soon as the *Odium* put upon him is made publick, for which Reason the *Sycophant* will appear in the Face of that Object, with Insolence too, as well as you who have been his *Imp*. If the Object defamed is in Credit, then there is a Division, because the Friends of the Object will vindicate him from such Defamation; if without Credit, that Object has no other Recourse but to *God Almighty*; tho' let the Object turn which way he pleaseth, he will still be defamed. Such is the *First Maxim* of the *French Christian Politick*, as they had it from *Nicholas Machiavel*, as the Sum of the whole *Antinomian Doctrine* of *Inspiration* and *Revelation*, or *Saving Faith* of the *Foxes*, which was the Reason, no doubt, why the *Beavers* avoided entering into Dispute about Religion with them; for they knew that there was no persuading them out of their Errors by dispute of Principles, since the *Foxes* no more than the *Antinomians* (*Protestants* or *Papists*) had any; for whosever admitteth an *Inchainment of Events* necessitates God to provide the *Means to the End*, and if so, as there is no Cause left to doubt of it, there can be no Occasion of *Law*; but without *Law* there can be no *Principles of Religion*, because the *Law* is both the *Principles and the Form of Divine Worship*. Therefore what would have avail'd



avail'd their Disputes? Since *Inspiration* and *Revelation* includes what is neither *Inspired* nor *Reveal'd* before, which implies that there is no *Law*, and consequently no *Principles*; and if so, as no one can doubt of it, What will avail all the Dispute of Religion in the World? For no *Contraversist* is willing to be persuaded; if he had a Mind to be Instructed, he should be a *Querist*, and not an *Informer* or *Teacher*, as are all the *Contraversists* of *False Religions* whatsoever. And farthermore, What will Disputes avail against *Herefiarchs*, no more *Than to cast Pearl before Swines*? Since no Man is more Fond than of his *own Invention*, which he shall maintain with the most extravagant Lyes imaginable, and his Disciples likewise after him. Will you attempt to prove them *All Lyars*? The *Devil* requires no better Opportunity; for then he will turn the *Controversy of Religion* into *Personal Dispute* of Reviling one another; at which time all his *Sycophant Imps* shall be let loose upon you, and after they have moyl'd you with the *Seven Mysteries of Hypocrisy*, he shall compare all your *Principles of Religion* to the *Spots* that these *Seven Mysteries of Hypocrisy* have *Stain'd* you with, which will make all the ridiculous Knaves, call'd *Wits*, conjecture by your Disgrace, that there is neither *God* nor *Religion*. Therefore the *Beavers* were in the right to decline a Dispute with the *Foxes*, for there is nothing gotten by disputing with the *Devil's Imps*, because these shall contrive it so, that the greatest *Hypocritical Perjuries* shall appear as so many *Saints*, and the Men of *Principles* to be as many *Devils*. If any one will be convinced of that Truth, let him but consider, that from *Simon Magus* the Progenitor of all the *Dissenters*, the Devil has took no other Method under the Shape of Men, than by defaming the Soundest Divines, that by appearing Spotted, the *Christian Church* might be lookt upon as a *Prostitute* or an *Amphibious Creature*, as I have heard some of those *Holy Men* call her, and in the Presence of a *Two Horned Beast* too, who not long after had two considerable Benefices, which he keeps still, beside the vast Income of his *Antinomian Meeting*; which two Church Benefices were procured to him by an *Antinomian Cock*,

who blessed himself for his having signed the *Cassation of Law Text* before the late *Revolution*; who continues to call (tho' very Aged) a *Papist* a Churchman, and a Protestant Churchman a *Jesuit*: Nevertheless there is no Notice taken of either of them, because none doubt of their *Election*, let them be ever so *Great Devils*.

If the Ministers of the *Christian Church* preach against the Enormities of such *Designing Knaves*, the *Two Horned Beast* of the *Church of Rome*, will ask them by his *Locusts of the Abyss*, where they had their Mission to Preach the Gospel? Who will at the same time raise an Odium upon the Prince or Princes, who is at their Head, Insense these *Holy Antinomian Protestants* so much as to bring their Prince's Head upon the Block too, under Pretence of a *Persecuter of the Christian Religion*. Therefore there is no Preaching nor Disputing with the *Devil's Imps*, because if any one do, he shall be taken for a Promoter of Persecution; all the Preaching required by *Papists* and *Antinomian Protestants* is, that the Ministers of the *Christian Church* should send packing all their Auditors to Hell as fast as they could, for these two Sects of Men (which I call but one, because only a two Faced Monster) will find Crimes enough to Damn them to all Eternity, tho' the Ministers of the Church can see no Reason for it; for these *Locusts* are the best *Transmigrators* in the World, to make their most abominable Crimes pass from them into others, that you may be suspected, in the mean time that they make your Parson break the Bounds of Charity: which is the *Second Maxim of the French Christian Politick*.

This *Monster of Two Faced Doctrine* wishes to devour each other, as the two *Egyptian Cities*, above describ'd, attempted to do, because *Ombus* thought the *Carv'd Serpent* from the same piece of Wood with the *Ape*, was more Divine, or a greater God than the *Ape of Tentyr*, which last thought the contrary of the *Serpent of Ombus*, which made all the Difference, or rather the Pretence of their Division; for it cannot be really thought that they Fought for the sake of their Gods, no more than the *Papists and Protestants of France* did in their *War of Religion*,

as appears in the last Commotion there, by Duke Gaston and the Princes of the Blood, against Lewis XIV. in whose Minority these Princes attempted to Regain their Liberty invaded by Lewis XIII. thro' the Craftiness of Cardinal Richelieu and Mazarin, who had both laid the Project how to be rid of the Protestants as well as of the Fundamental Law. The Protestants nevertheless sided with the King, because the Prince of Conde, to whom they had promised Assistance, would not turn Protestant; tho' he promised to Restore their Invaded Privileges as soon as the Laws could be put in Force; but all that would not do, they wanted his Religion, which made him say (when he saw that they shut their Gates at his Nose) *Hypocrites, you shall shed Tears of Blood for your Hypocrisy.* Which saying of his, insens'd so the Popish Gentry that stood by him, that some said, *What have we to do with Men of Party, who shall ever side with the Invaders of our Liberty, and so bring us under an Arbitrary Power?* Which Saying has prov'd true in the End; for they cannot cover this, by saying if they had sided with the Princes, they should have proved Rebels; for in case of Breach of the Law of Nations, there can be no Rebellion in repairing the Breach. But suppose there was any, then at as many times as the French Protestants have taken Arms against the Invaders of their Acts of Toleration, at as many times they have prov'd *Rebellious*. Moreover, the breaking of their Promise with the Prince of Conde, because he would not turn Protestant, does not excuse them from Rebellion, if there was any in the Case; such Proceedings of theirs was only in view of getting the Cow and the Calf too; but being disappointed, they thought in siding with the King, that having the upper Hand he should Reward them for their Merit, as he has done indeed, not as they expected, but according to their Desert: He countenanced them for a while, and made use of 'em in curbing all the Assertors of Liberty, but that was no sooner done, and the Law of the Nation subverted, but as useless Rods he threw them into the Fire. Had the Protestants of France been Christians, they should have made no Pary to undermine the Liberty of the Nation, by siding



siding with the Infringer of the Law as they have done, the *Catholick Faith* might have been propagated, and perhaps the King turned a Christian himself, who is kept in *Ignorance and Partiality* against all Truth till now, that the Judgment of God falls upon him in his old Age, as well as upon his people, without any Insight of his *Injustices*, nor of his being Author of the *Death of above Twelve Millions of Souls* beside; and indeed should he know it, the *Imps. of the Devil* would prevent him from Repenting for, at the Charge of his Pocket too; some of the *Two Horned Beasts of Rome* have been such *Hypocritical Deluders*, that they have Granted for great Sums of Money, *Pardons for Eighty Eight Thousand Years* for all the Sins past and to come to the Buyers of them. A Delusion which all the Pagans, Jews and Mahometans detest, because they can't see their Inchantments, no more than the *Antinomian Protestants* can see their Danger in the *Doctrine of Predestination, Election and Reprobation*, which necessitate every Man to all his Actions during his Life; nor that of their Delusion of *Imputations of Sins to Christ*, and of their *Inspiration and Revelation*, which make the Spirit of God Author of all their *Raveries and Enthusiasm*, that an End may be put to the Law of God, by those fulsome Notions which are grounded upon some forced passages of Scripture, of which they pervert the Sense and the very Text it self, and so make *Religion of Imposture*, and *Calumny* the Form of the *Catholick Faith*, as well as the *Papists*. Which Delusions make me conclude that there is no difference between the above describ'd four Sects of Men *Jews, Pagans, Papists, and Antinomian Protestants*, and the *Mahometans*, only in the Heads, but since the *Four Heads have but One Body and One Stomach*, there can be but the same sort of Nutrimment to supply the *Four Heads*, so differently Shap'd as the Prophet *Daniel* saw them, representing the *Four Empires of the Four above described Religions, or Doctrines of the Devil*, which the Prostitute *Hypocrisy, sitting upon the Great Beast, holds in her Cup to make the Inhabitants of the Earth Drunk with*. See Daniel 7. 6, 7.

## C H A P III.

*Of the Pre-knowledge of God, not only of the End of all his Works, but also of all the Actions of his Creatures, during the Life of every one, from the Beginning to the Ending of them, without a Necessity of Inchainment of Events or Predestination, Election nor Reprobation.*

**I**T cannot be said, without the greatest Blasphemy, that the Pre-knowledge of God, of the Actions of his Creatures, can necessitate him to do any Evil; since he says ( nay swears it too ) *That he wills not the Death of a Sinner*, tho' undoubtedly, he foresees what Events will bring him to Die or to Live. By which Proposition it appears, That Man is a free Agent, to chuse which of which he will by the Rule of his Faith, which contains both the Reward and Punishment of his Actions. As to the Pre-Knowledge of God of all the Actions of his Creatures, the Scripture proves it ( as for Instance ) in the Crucifixion of our Saviour, or manner of his Death, *The piercing of his Hands and Feet; The Vinagre and Gall given him to drink; The Casting Lots for his Cloaths;* were Events all foreseen, since they were prophesied many Ages before they came to pass. By which Position we may see, That God foresees the Actions of his Creature ever before the Creature is born; but that pre-knowledge of God can necessitate nothing, because it supposeth only the Time when such Thing shall be Acted ( as for Example ) When such a Man as *Judas* should be; not that *Judas* should be made purposely to Betray our Saviour, or any way necessitated to do

do it: For had it been so, Where should have lain his Sin in *Betraying the King of Glory*, against that very terrible Sentence of our Saviour, who said, *That it had been good for that Man if he had never been born?* And if *Judas* had not been born, how could God have foreseen his *Betraying* of his Master? By which Premises we may conclude, that tho' God foresees all Things from all Eternity, yet he can necessitate no Evil, nor *Tempt any Man to Evil*; and indeed should he do it, as the four above describ'd Sects will have it, the Nature of Man would be Destroy'd, the proposal of Rewards and punishments Ironical, and the preaching of the Gospel Vain, as *Predestination* proves it to be.

By all which Inferences, we may see what is meant in Scripture by *Predestination*, cannot be any thing else than the pre-knowledge of God, how all his Events will come to pass, without necessitating any Man to his Actions; for should he do it, there would be no occasion of *Law* nor of any *Form of Government* whatsoever; Of *Inspiration* nor *Revelation* neither: For Man should be *Passive*, as the four above describ'd Sects make him, which proves the Doctrine of *Predestination* to be the greatest Blasphemy against the Providence of an *Omniscient God*, as any which can be invented by the most subtle Devil in Hell, tho' it contradicts it self too.

For ask any *Antinomian*, let him be a *Papist*, *Millenarian*, or any *Jew*, sensible *Pagan*, or *Mahometan*, if God, is the Author of Evil? They will all deny it alike; prove then that their Doctrine makes him Author of Evil, by that *Inchainment of Events* which necessitates every Man to his Actions during his Life; they will tell you that God is not Author of Evil, because he fore-saw those that he chose, and left the rest to perish in their Corruptions. Then prove that his very Choice demonstrates him to be partial, since those that he makes Choice of, have no more Desert than those he rejects. Then they will make an Acclamation, and say, *O the Unsearchable Wisdom of God!* Go on farther, and ask them who are those that he made Choice of? They will tell you, of such as he foreknew. Ask them who are those



those that he *Foreknew*? They will tell you, such as he has *Predestinated*. Ask them again, who are those he has *predestinated*? And they will tell you, that they are such as he has *Elected*; and so make the Circle round. But the *Christian Antinomians* outdo the *Pagans*, for \* they will add to this *Cr  d*, That all them that God has *Elected*, he has also *Justified*; and those that he has *Justified*, he has also *Sanctified*; and those that he has *Sanctified*, he has also *Regenerated*, by imputing all their *Sins* to himself.

\* See the Augustini-  
an Confession of  
Faith. La Moralle  
des Protestant de  
Mr. Jurius. And  
likewise the Notes of

one T---l, a pre-  
tended Conformist Minister to the Church of England, as  
he has deliver'd them in his Pulpit above these Twenty Years.

Tell them, That don't prove God from being Author of Evil, and they will tell you, that you are a *damnable Heretick*, who deny the Merit of Christ and his God-head; at which they shall imploy all the *Rakes* of the *Abyss*, such as defraud the *Sanctuary* under pretence of Religion, to divulge you amongst all the *Stygian Shore Wasps*; who shall sting you so, that you will not dare to show your Face, every Body looking upon you as a *Monster of Nature*, the greatest Villains insulting you the most: For when the *Odium* is made publick, the *Two Horned Beasts*, and their *Fellow Sycophants*, are secured from the Reach of publick Justice; at which time, all the *Locusts* are let loose upon you, who shall think the *cruellest Torment* too mild for you, for this is the *Third Maxim* of the *French Christian Politick*, to handle the *Odium* against any Person the *Politician* designs to ruin, amongst the greatest and slyest *Knaves* that he can get; because, says *Machiavel*, That the greatest *Knaves* are the most faithful Ministers of Vengeance, provided the *Odium* does appear greater than their discovered *Knaveries*: Which shall be the *Politician's* Fault if he acts otherwise, as to carry on the Project the *Politician* is first to raise the *Odium* upon the Object he intends to ruine, by feigning to be his Friend, and to add no Faith to what is reported of him, and to forbid all the

Knives

Knives that he relates it to, never to open their Mouths about it, under severe Threats ; blaming at the same time such as he supposes were the Divulgers of it first, otherwise the *Odiurn* will have no Effect ; because his Hearers cannot have so much Faith in his Charity ; and besides that, the *Politician* would be in Danger of being apprehended ; for all the Knives are for quick Work when once they have a President at their Head. Therefore to avoid all Appearance of being discovered, either by the Object defamed, or the Knives who hear him, that is the best *Maxim* ; for the Knives who hear the *Politician* will judge him to be very *charitable*, and the Object so defamed, to be a *Monster of Nature* : For which Reason they shall be obliged to make a Secret of it to other Knives, and these to others, till it comes to be a general Report : At which time the *Politician* may sling in the Face of the Object defam'd, not only the *Odiurn*, which he has so contrived, but also any other Crimes, which he can suppose ; for they'll pass for unquestionable Truths so soon as the Object is destroyed, without any Danger of being reprimanded for it : because a publick Faith is always true, and Reports are always true so soon as they are publick. And suppose that should not do, nevertheless the *Odiurn* remains still ; for which reason the *Politician* aggravates the Defamation upon the Object of his Vengeance as much as he pleaseth ; who must needs pine away, because it cannot be possible, that a Person loaded with Defamations upon Defamations should live, if that Person has ever so little Honour or Commendation. And at last, If that Person falls into Dispair, then the *Politician* has Reason to glory in his *Politicks* ; and to believe whatever *Odiurns* he has invented against the Object of his Vengeance are all real Truths ; which God had revealed to him, as appears by his Judgment fallen on that Person, Church or State : And if the Object of Vengeance should attempt to make his Escape from the Hands of the *Politician*, then this can inform the *Sanctuary*, or *place of Refuge*, that such an Object could not live in his Country, because the *De-shaellad* him so with such and such Crimes, which every Body knows, that he or she was obliged to

defend

desert ; by giving Charge at the same time, to some of the most factious Men, and of most desperate Fortune in the *Sanctuary*, to beware of such a Person ; by which means the *Politician* shall turn the Ferment of a *Heſtick Fever* into that of a *Putrid*, which will never fail to make the Object of his Vengeance die in a *Delirium*, and so give Occasion to the *Politician* to glory in his *Politicks*, and to give God Thanks by sending the Soul and Body the Object of his Envy to eternal Fire.

But in the mean time, if the *Politician* has any Notice that the Object of his Vengeance is packing (true or false) for a Country where he knows no body, then let him preach in publick, That such a Person (without naming tho' intimating as no Body might mistake his Meaning) is hunted away before the presence of God, as *Cain* was for the Murder of his Brother *Abel* ; not for an open Murder, but for some other hidnen Crimes as heinous perhaps, as Murder, if not more: At which time the *Politician's* Hearers, who have been the very Knaves which have made the Defamation publick, will conceive such an Hatred against the Object of Vengeance, that they shall go every where about to incense the Rabble, that they may fall upon, and plunder the Object of Vengeance: But if the Law protects that Object, because a Man cannot be condemned upon general Reports, nevertheless if the Object of Vengeance is a Person who serves the Publick, and gets his Livelihood by, he shall be Ruined, for by such *Odiums* his Credit will be lost ; because such as are of his Calling will run upon him as upon a mad Dog ; which will occasion the *Politician* to glory in his *Politick*, and to be thankful to God for it. And if this fails to hit, because the Object of Vengeance, who knows the *Politician*, keeps himself upon his Guard : Then the *Politician* must aggravate that Object, by ordering his Knaves to praise his Virtue and great Charity in the presence of his Enemy ; for that will incense him, by hearing such extravagant Lies, who will never fail to let some reflecting Words drop ; by which Means the *Politician* shall have a fit Opportunity to swear the Peace against him before a Justice *de Coram*, by the Evidences of the Knaves



Knives, who ever look upon all *Politicians* as inspired by the Spirit of God ; For the *Politicians* must pretend to *Inspiration*, or else the *Faith* of *Knives* will vanish away ; and he must carry it so far too, as to compare himself to *St. Peter*, when he will extort from the Object of his Vengeance a Confession of what is false, by saying to the Object, that refuseth to make it, *That he or she may lie to Men, but not to the Holy Ghost* : And if the Object of Vengeance complains of such *Blasphemy*, the *Politician* must have his Recourse to the Head of the Church, Established by Law ; tell him or them, *That he is in Danger of his Life, for having reprimanded such a Person, naming the Object of his Vengeance, for telling Lies*. Which Reports of his will so incense the Ruler or Rulers, who are always very conceitful of their Dignity, that they will presently pronounce Judgment against the Object of Vengeance upon his bare Word, chiefly if the *Politician* is of the same Profession ; without examining what he is neither ; but rather intice him to throw as many *suspicious Odiums* upon the Object of Vengeance as he can ; for the common Maxim among Party-Men is always to examin in what may be more *Detrimental* to the Object defamed, provided the Sheep be fat (as for Instance) In a *Romish* Country, they will ask of the *Delators* if such a Person has not some Sentiments contrary to the Church of Rome ? To whom the *Politician* must answer, *That there is no Doubt of it, if it be true what the Generality of People say publickly, not knowing as to his own particular what they are, because that Person is so Monstrous violent and passionate, that he can't venture to ask him what his Errors be* : That way of Delivery will so enrage the spiritual Zeal of the Reverend Rulers, that they shall both turn Judges and Party for the *Catholick Politician Delator*, against the Object of his Vengeance ; who shall presently be put in *Inquisition* for *Heresies*, pull'd and hall'd from Street to Street, and from one Dungeon to another, with the greatest Marks of *Ignominy* imaginable ; all the bigotted Rabble crying in his Ears, *Confess, Confess your Heresies to your holy Mother Church, thou miserable Reprobate, and she will receive thee to Mercy*. And as the

Object

Object of Vengeance hath nothing to confess, that he knows of, he must needs die as many times in a Day, as there is Minutes in all the Hours which compose it, and may live so several Years too, till he is burnt at a Stake at last.

The *Christian Politick*, of the *Protestant Party-Men*, is the same, but more intricate; because the many Sects amongst them strive to out do each other in Number of *Clients*; by rescuing the Object of Vengeance of each others Party, which are as many different Republicks. Therefore the *Christian Politician* of each of these Republicks, when he will ruin the Object of his Vengeance, he must asperse him with the odious Name of a *Jesuit* and that of a *Spy*, which *Odium* is equally as heinous to all the *Protestant Republicans*. By which Maxim the *Politician*, who may be both a *Jesuit* and a *Spy* too, will, if in case the Object of his Vengeance be a Minister of State, set all these Republicks of *Religion* by the Ears, hang and quarter the Object of his Vengeance, and bring the King's Head, or that of the highest Magistrate, upon the Block to boot; and cover all his Intrigues under the specious Name of *Sanctification*, *Inspiration* and *Revelation*, which God had eternally predestinated to come to pass so; For there is no *chastising* of these *Politicians* by the Law; suppose any one was convinced of the Fact, they are all Heads of each one's Party, and if the Religion amongst them, which is established by Law, will exercise *Justice*, all the other *tolerated Sects* will side together against the Church established by Law; which if they are not strong enough to overcome, they call her Administration of Justice a *Popish Inquisition*, and the Church the *Synagogue of Satan*: If they overcome her, she was a *Prostitute*, for which Reason God Almighty has confounded her. If in case that a pretended Conformist to that Church is convicted of *Hypocrisy*, and of such Misdemeanours as undermine the Ground and Principles of that Church Establish'd by Law, there is no meddling with him; for if you do, he shall join all his Party against that Church, and call her the *New Rome*. Therefore the *Christian Politician* who is at the Head of any

Party whatsoever, has nothing to fear in doing all the Mischiefs he can imagine to the Object of his Vengeance, the Starving and Hanging of which, will appear but a Deed of Charity, because he can't Tear him piece-meal; but the Tearing him piece-meal will make no Attenuement for his Crimes, therefore the *Christian Politician* must Damn him to all Eternity, by the *Eternal Decree* of God, that must come to pass, which proves that the *Politick* of Rome is but an *Ass* to that of Geneva; for if it chance that the Object of Vengeance does escape the Hands of the *Protestant Politician*, then he will find himself dejected by all the Parties alike, and so he shall be obliged to have a Religion of his own making, or fall into Dispair and kill himself, or perhaps, renounce God and Religion, and turn *Atheist*; whose End shall be more deplorable than that of the *Roman Catholic*, above describ'd: For such is the Sum of the *French Christian Politick*. I call it a *Christian Politick*, because all the Politicians that I ever knew, pretended to be *Inspired* with the *Spirit of Christ*. I call it *French Politick*, because all the *Frenchmen* of the Communion of Rome and Geneva, that I ever knew, were Masters of Art in that Science, who will all perswade you that they are *Mov'd by the Spirit of God*, and have all their Actions *immediately from Him*, or rather, that *God is Author of all their Actions*. Who shall both alike strike you in the Face, and ask who stricketh, in repeating the Blow; Who shall turn the most evident *Truth* into *Equivocation*, and the greatest *Imposture* into *Divine Revelation*; Who shall attribute all their Knaveries to God and deny it too; Who shall tell you, That God has *Created* all Men besides themselves for the *Day of Vengeance*, without any Possibility for any one to be *Saved*, let him do ever so many good Works, God will never know him, because not *written in the Book of Election*; Who deny that they make God *Author of Evil*, or *Cruelty* either, for making Judas on purpose to betray our Saviour, that he might be Damn'd for his Pains.

Who say that Christ is the Subject of all Grace, by denying the Acceptance of the Repentance of the Sinner, contrary to the Promises of Reward made to all the



he true and sincere Penitents, who trust in such Promises.

Who say, That it is necessary for all Sinners to Repent before they can be Saved; but that the Thief upon the Cross was *Saved* without *Repentance*.

Who say, That their *Repentance* must come from God, to whom they give all the Honour of it; while they Confess, that all their Acts are evil at all Times, and nevertheless, they must be Sanctified, notwithstanding all their Evil Works, call'd the *Works of the Flesh*, which are imputed to Christ, who washeth them in his Blood, according to the *Decree of Election*.

Who call the *Redemption* of the World a *Mystery*; the while none of them is admitted to doubt of his *Salvation*, because of his *Election*.

Who say, That the *Faithful* must turn to God and Repent; while they say, That it is God alone who produceth the Repentance of the Faithful in *due Time*, notwithstanding his being *Saved by Faith*, and not by *Works*, through that prevenient Grace of God which performs in him the Will and the Deed.

Who say, That they are made *Saints* and *Just*; the while their *Crimes* convince them all of their *Unregeneration*.

Who take the Law of God in their Mouths, and who deny the *Power* thereof in their Hearts by praying the Holy Ghost to *Reveal them the Mystery of it*; which is the Conclusion of all their Blasphemies, and the Form of their *true Reform'd Religion*.

By which Premises, any body may see that it rather exceeds the *Abomination* of the *Popish Idolatry*, which is nothing behind hand of the *deluded Paganism*, the *for-saken hardened Judaism*, nor the *Imposture* of the *Enthusiastical Mahometism*; for they all alike put God in the Wrong, and Undermine alike all the *Principles* of the *Christian Faith*: But more chiefly the *Papists* and the *Protestants* of the *Confession of Geneva*, than the three other Sects above describ'd; for if a *Jew*, a *Pagan*, or a *Mahometan* should come to read the *Gospel*, and that God open the Eyes of his Understanding (which I call the *Drawing of*

God, to the Knowledge of Christ; because no body can come to Christ, except the Father draws him, or opens his Eyes to know the Gospel Truth) that poor Infidel falling into the Hands of these two Parties of Men, as already hinted, will hinder him from embracing Christianity. For if he has a mind to be a Protestant, the Papists will confound the Reformed Church with the Sect of Geneva, which this takes for granted; at which time the first will shew to this design'd Proselyte, the Abomination of the above describ'd Doctrine, which shall never fail to make him conceive a Prejudice against the true Christian Church that goes under the Name of Protestant. Likewise if this designed Proselyte comes directly to the Reformed Church which is call'd Catholick and Apostolick, but in his way to it, falls into the Hands of Protestant Antinomians; these will also shew all the Abominations of the Church of Rome, and tell him, the Catholick Faith that he is going to embrace, is but a New Rome, dawb'd over with fresh Mortar; which Insinuation will never fail to make him conceive a Prejudice against the Christian Religion, tho' a Third comes to tell him that these two above Sects are even false. But that will not persuade a Man who has conceived a Prejudice, tho' you ever so much convince his Sense and Reason; because the first Impressions are always the strongest, as we see it by all the Children of Papists and Dissenters from the Christian Church. If this Proselyte falls directly into the Bosom of the Christian Church, both Papist and Protestant Antinomians will fall like as many Vultures upon him, and devour him up with the Seven Mysteries of Hypocrisy; an Instance of which, we have in the Conversion of Geo. Psalmanazzaar, a learned Pagan, who was brought into Europe by some Jesuits, who thought by the Puppet Show of the Roman See, to bereave him of his Senses and Reason; which they could not do in his own Country, the Island of Formosa; where he vindicated the Orthodoxy of his Religion, against the Idolatrous Nonsensical Fopperies of the Popish Pretended Christian Faith; who being prevail'd upon, came and saw the Vanity of it, which hindered him from being Baptized: Which, so enraged the Jesuits, that they for-

fook

took him at *Avignon* (a City in *Italy* belonging to the *French*.) From which Place he went to *Geneva*, or *Switzerland*; where the *Calvanists* would fain perswade him to embrace their *Religion*, Feasted and Courted him much for it; but finding they could not prevail, they forsook him too. From which Place he came into *Flanders*, where he had several Conferences with the *Calvinist* Ministers, and among the rest, with one *Isaac D'Amalvy*, Minister of the *French* Church at *Sluyce*, whose Sect he convicted of Falshood, as well as he had done that of the *Papists* before; at which time he came acquainted with one Mr. *Inns*, a Chaplain in the *English* Army (Commanded by King *William*, of blessed Memory) who gave him a *Latin Church of England* Liturgy, which he read over with great Satisfaction, because he found it grounded upon the Word of God, Sense and Reason, against which he had nothing to say, capable of holding an Argument, for which Reason, he concluded that Liturgy to be the Form of the *Christian Faith*, and for that Effect, desired to be Baptised accordingly. Which so inrag'd all the *Jesuits* and *Calvinist* Ministers, that these two Sects joined together against him to make him pass for an Impostor, so far as to have Communication of Letters one with another, and to write defamatory Libels by the Evidences of each other; insomuch, that some of them have deny'd that there was such an Island as *Formosa* in the *East-Indies*, belonging to the Empire of *Japan*, notwithstanding the Evidence of the History of the Great *Dutch* Embassy there, by *Arnoldus Montanus*, who gives a particular Description of that Island belonging to it. The same thing happens to them who desert the Standards of *Rome* and *Geneva* to embrace the *Christian Faith*; for all the Locusts of each Dissenting Republick are let loose upon them, as already hinted. None can better judge than such as have had the Tryal of it, as I thank God, I have had, from the time I have had any Tincture of the *Christian Religion* till now, under both *Papists* and *Protestants*; I say, from that Time (which is about Thirty Years past) that I read both the *Papish* and *Geneva* Liturgies without partiality; my Father telling me, that



the Way to pick the Best, was to compare their Principles one with another, without embracing any, till I had measur'd and weigh'd them with each other; that for his part, he had done so several times, but still found the Ballance even: Which made true the Words of his Father, who was an *Englishman*, and who taught him the same, as a Member of the *Church of England*; but being young when he dy'd, and more given to the World than to Religion, he had forgot those *Christian Principles of Religion* in which his Father design'd to Educate him, tho' he charged him to read nothing more than the *Gospel*, and the *Liturgy* of the *Church of England*, which is certainly the true Form of Divine Principles in the *Christian Religion*. As to his part, who had studied most Religions, he found them all even false, except that, in which he could never meet with a Contradiction, having been such a Critick as to have often lookt into it on purpose to have found some Means whereby he might have been negligent in his Duty towards God and Man, by proving that there was no true Form of Christian Principles; for which Fact he was truly Sorry, and heartily begg'd the Mercy of God, by throwing himself upon the Promises made to all sincere Penitents, by which means he was satisfy'd that God would receive his Soul thro' the Merits of his Son eternally Begotten.

As to my own part, God Almighty is my Witness, If I have left my Country in any View whatsoever; than that of Enjoying the Liberty of the *Christian Faith*, utterly banished from my Native Place. And as for my having frequented (in the *Sanctuary*) the *French Assembly* of Refugees the space of several Years; I never frequented any but such as I thought really conformable to the *Church of England*, which I have since discover'd to be a meer Cheat amongst a great many of them, who are as great *Antinomian* Conformists as they were when *Calvinists*; I will not say all, for I know some who are Conformists in effect, by all what I could apprehend by them, which was none of the lesser Motives why I remain'd so long amongst the others, whom I knew to be *Antinomians*; for which Reason, I had Resolv'd (rather than my  
separating

from their Assembly should cause a Scandal ) to leave the Place of my Abode and go some where else, where there is no such Assemblies ; which Delign of mine being Vented, some have took the Opportunity to Asperse me with the basest Calumnies imaginable, both in my Deportment and Religion, whereby my Family that is Numerous might be utterly Ruin'd : Of which Defamation I should have took no Notice otherways, tho' they had carry'd it so far as to Brag, That had I all the Devils in my Belly, I could not retrieve an Inch of my Honour. Without which unchristian Intreigues, I should never have undertook to paint them in their own contriv'd Colours ; but now, that the Law of Self-preservation as well as that of the Gospel, has put the Pencil into my Hand, I hope to draw both their *Religions* at length on the same piece of Canvas, under the shape of a double Faced Head upon two Womens Bodies, that one might not be seen without the other.

Since the Providence of God alone has kept me from their Hands, 'tis but reasonable that I should shaine the Devil in his Creatures or Agents ; I mean such as have no Liberty to do Good, but Evil, and that no body might mistake my Meaning, I don't mention such as Sin by Errors for want of knowing better Things ; tho' the Ignorant ( that is he who refuses to learn what is better than what he knows ) shall perish in his *Ignorance* ; but such as make Religion the End of their Knaveries, as all the *Sycophants*, *Rioters* and *Revilers* do ; which Horridness should be enough to open the Eyes of all good sober meaning *Dissenters*, had they not conceived such a Prejudice against the *Church of Christ*, without considering the Aim of their Leaders, which is to *build Altars against Altars*, that they may be as many *High-Priests* to turn the Scales of Government as soon as their inexorable Ambition has set by the Ears all the deluded Fools in the Land. Cardinal Richlieu was not ignorant of that, when he insens'd the *Scotch* with a Prejudice against the *Church of England*, insomuch that at length it broke into open Rebellion, renting to pieces as many *Bishops* and *Bishopricks* as they could, till they had brought the *King's Head*,

who was the *Head of the Church*, to the *Block*; by which Maxim any body may see, what Danger there is to be of a *Religion* ( I don't say which wants *Charity* nor *Brotherly Love*, but) which teacheth to *Rebel* against the Subjects Parents, such as *Kings* and *Magistrates* over them are, against the *Fifth Commandment*, therefore let no Body make *wilful Mistakes* in *Matters of Faith*; Religion is not of such small Moment as many take it to be, they may Inseise the Knavish part of Mankind against many private Families, and destroy them with more ease than a whole Government; tho' if some good Souls cry to God, he is able to make the Bodies of the inexorable Oppressors fall to pieces with Ulcers and Vermin, as he did that of *Herod the Tetrarch*. Therefore, I say, let any one seriously consider what Danger there is to be given to all *Winds of Doctrine*, which ever comes from a false Education, since God Almighty tells us what we are to expect by our *Credulity*. No Man ought to flatter himself, I say, for God is not to be Mockt by any, and much less by pretended Conformists who enter into the *Sheepfold*, the better to divide and tear the Flock to pieces: *He who goes to Wedding without a Wedding Garment, shall be ty'd Hand and Foot and cast into utter Darknes*s. All the blackest *Calumnies* that any one shall Asperse a *Church* which is grounded upon the Word of God and natural Reason (as all do agree that the *Church of Christ* is) will not destroy that *Church* so grounded; nor yet justify the Fopperies of pretended Principles; I say pretended Principles, because no *Dissenters* have any, no more than the *Church of Rome*; for the Proof of which Assertion, I refer them all to *St. James's Epistle*, where they may learn (if not too much obdurate with a Prejudice against *Truth*) that *whoever transgresseth one point of the Law, transgresseth them all*. Every body will allow *Charity* to be one Point of the Law, and if so, then he who wants *Charity* transgresseth one Point of the Law; but he who separateth from a *Church*, against the Principles and Constitution of which, he has nothing valuable to say, wants *Charity*, because he breaks the Bond of *Unity*.

But



But all *Dissenters* separate from a *Church* against the Principles and Constitution of which they have nothing valuable to say; therefore all *Dissenters* from that *Church* wants *Charity*, by breaking the Bond of *Unity*; and if so, as there is no cause left to doubt of it, then all *Dissenters* do transgress all the Law of God, since there is such an Inchainment of 'em as there is in the *Seven Mysteries of Hypocrisy*, above described, which I could easily prove by Reason, if I had not the Authority of Scripture for it; therefore to conclude, they bring down Christ from Heaven, who is the End of the Law, for such is the End of their Work. Which Argument I could carry a great deal farther, should I know that it would produce more Good, than have done already those inimitable Pens of the most learned Divines of the *Christian Church*.

Besides, 'tis no Business of mine to concern my self in Controversy, any farther than to show how far a *Delusion* can go under the Name of *Protestant*, since every Party does agree, That Christ is the *End of the Law*.

But if there be an *Inchainment of Events* which ties every one to his Actions during Life, Where is the End of the Law? Where are the Promises of the Covenant? For without Law there can be no Alliances made, no Promises of Rewards, nor Threatnings of Justice and Judgment, as the pretended Conformists to the *Christian Church* will have it, by their Doctrine of *Predestination*, which makes God the Author of all their Actions, and consequently of all Evil and Mischiefs beside; since he produceth in them, as they say, the Will and the Deed, which must needs put an End to his own Law; therefore where are the Promises and Threatnings of the Covenant; and where is *Redemption* it self?

For Man, at this Rate, must be a *passive Being*, like a Mill-stone, and God a *chimerical Legislator*, tho' Cruel withal, by his Cutting off the Legs of all the Reprobates, and bidding them to *walk in his Paths*, while he does the Works in others who deserve no better than the worst of Reprobates. Which Doctrine I utterly abhor, because I am satisfy'd it came from the Bottomless Pit of Hell, tho' so much Reverenc'd by all *Antinomians* or *Sanctify'd*

*sanctify'd People, in the midst of their Vices, who take the Name of Protestant, tho' they Curse both Protestant and Papist.*

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## CH A P. IV.

### *The Result of the Foxes in their private Conference.*

**T**HE Foxes had no sooner retired from the Assembly of the Beavers, and lockt themselves up as in a private Committee, but they agitated each of 'em his Project, form'd in general against the Beavers, of which none was more likely to succeed than that of the counterfeit'd Prophet, being as follows.

**T**HE Beavers (said this perfidious Knave) are a proud Nation, because of their fortified Places and strong Holes, they value none but themselves, thinking to be as many free Agents as they are Individuals, for which Reason we may easily divide them, if we can but have the Ears of some of the most conceited Fops amongst them, such as dissent from their general received Opinion, as there must be some, through whose Channels we may introduce a Jealousy capable to create Envy, which when once turn'd to Suspicion, Jealousy shall be chang'd into Envy it self, by the smallest Calumny imaginable; for the Beavers cannot endure to be Revil'd, or Ill spoken of, above all other Nations besides, because for their Credit sake, which dependeth on their Good Name, they would be apt to demand Satisfaction of their Revilers, if they should know them before these have secured themselves under the general Report, which the Beavers shall never be able to discover, if we can but once bring them to Envy one another's State and

Reputa-

Reputation, by Jealousy, Suspicion and Calumny, tis  
 over with 'em; for then we shall neither want *Flatterers*,  
*Impostors*, nor *Credulous Buffoons* to carry on our Design,  
 without running any Risk of our own, for we shall  
 Fight them with their own Hands and Weapons too;  
 therefore how can we hope but well, since their Dis-  
 gracing and Killing one another, will but secure our  
 Interest, and make our Danger less; for the *Beavers* are  
 careless of their Charge, and wanton in full Ease, with-  
 out regarding the narrow Passes thro' which we may  
 come in to blow up their strong Holes unaware, which  
 they will no sooner perceive, but they shall enter into  
 such *Jealousy* as will make them embrace such a Preju-  
 dice one against the other as will be sufficient to set  
 them together by the Ears, without ever being capable  
 to discover the lighted Match before it reacheth the  
 Powder. And beside that, most *Beavers* are begot to  
 an Over-ruling Providence, which humbles them the  
 more, and makes them the less mistrustful; tho' some  
 others think no Evil can befall them, except it be  
 predetermin'd by the Gods; I mean such as approve  
 of the following Verses concerning the *Universal Faith*,  
 as I heard some of them did, for which Reason I learnt  
 them by Heart from the Poet.

*The Almighty's Omnipotence, said he,*  
*Did us appoint from all Eternity*  
*To depend on Hope or Hate, Fear and Love;*  
*For by Heaven's Order, or such Powers we move,*  
*And have our scatter'd Fate by eternal Law*  
*Gather'd in Lots, which we are forc'd to draw.*  
*Whatever we do, whether Good or Ill,*  
*The Hands behind the Curtain moves the Will:*  
*To say we are free, and steer by Rule and Map,*  
*Is but a Feather in a Blockhead's Cap!*  
*To say we can Tumble without Decrees,*  
*Injures the Powers of the Deities.*

If



*If Good or Bad depends on our own Will,  
Why are we daily Crush'd, yet ne'er foresee th' Ill.*

Which is the General Confession of Faith of all the Pretenders to Religion in the World, tho' an Over-ruling Providence seems to contradict it, and wou'd in effect really contradict it, if our Holy Divines had not took Care to make, that Over-ruling Providence even with Predestination, which Doctrine makes us even also with all the Sects whatsoever; therefore where-ever our Interest engageth us most, let the Opinion be what it will, we ought to embrace it outwardly, as we do now that of the *Beauers* without knowing what it is, let it be ever so contrary to our own. Also when we meet with divers Sects, we ought to side with the Strongest outwardly, and with the Weakest in privacy, in such a manner as we may keep the Cow and the Calf together; in telling each Party in private, That our Religion is the same as that of the Party to whom we speak, and if the Weakest complain why we don't side with them; we must answer, that for *Peace sake*, and *Bread* with it, we are obliged to do as the Government pleaseth, tho' against our Consciences. That will be the only way for us to prosper, provided we take Care to Ruine, to all Intents and Purposes, all such as shall vent out our Proceeding or Holy Politick, by putting such Disgrace upon them as may render them equally Odious to all Parties, which will be easily done, especially if our Deriders are interlopers for Religion, as we must pretend to be our selves when we change our Country; That is to say, such as leave their Country for the sake of Religion, who are commonly more aware of our Politicks than others who were never molested for Conscience sake. Such, I say, we may easily Ruine to all Intents and Purposes, because we may put what Odium upon them we please, and as many as shall be sufficient to Blow them up one time or other when they least think of it; by taking such Care when we go on these Designs, to cover each Odium that we

put

put upon them under a general Report, which will ever secure us from the reach of the Law, and from ever being mistrusted or taken for Delators, nor our Elected Disciples for Sychophants, therefore in order to proceed to that, when we have a mind to make quick Dispatch of such as may vent out these Mysteries of our Divine Politick, let us always Asperse them, *First*

With a Suspicion of being guilty of some ill Fact, under a Pretence, that we have a real Charity for them; in spite of what all the censorious World can say against them; by asking our Hearers, If every one is not Subject to *Fallings*, as well as they that we design to ruine; and that will be enough to render all the Hearers *Querists*: At which time, we may make the *Odium* as defamatory, as we please in saying at last, *That we don't believe it to be True*; for that Way of Negation will be as good to confirm it for a Truth, as ever we can invent. Besides it's securing of our Credit to Boot; because then, every Hearer will whisper it into a general Report, without inquiring from whence it sprung first; which will incense the more the greatest Criminals amongst them; who shall presume to have found a Shelter for their Knaveries, under the disgraced Objects of our Wrath; from which *Odium*, so spread, if any of the injured Persons will attempt to unriddle the Mystery, and vindicate their Innocency, that will be but the readiest Way to aggravate their Disgrace; and if they don't take Notice of it, but appear insensible, that will be but a certain Evidence, that they are Guilty of what they are aspersed with; by which Method, none can avoid being ruined to all Intents and Purposes. And, *Secondly*.

When once we have brought them to the Rack, the more we shall appear to pity them in their Tortures, by alledging, That our Holy Religion forbids such *Violences* and *Barbarities*, the more they will appear Guilty; For any Appearance of *Commiseration* on the Ruined Object, is the most effectual Means to awake the Zeal of Plunder in the victorious Rabble, as it is the greatest Evidence of our Charity, which will be taken Notice of, so far as to make the very Ruined Object of our Wrath, pray to the Gods for a good Issue of all our Undertakings. And

*Thirdly,*

*Thirdly,* Suppose the Worst of it, which is that the Ruined Objects should know us in effect, to be the *Authors* of all their *Disgrace* and *Sufferings*, the complaining of it should but *Treble* their *Torments*. Because our *elect*ed *Brethren*, as true *Children* of the *Gods*, will never suffer any of us, who are their *Spiritual Guides*, to be reflected upon by the *Reprobates*, let us be ever so evidently *convinc*ed of any Fact. That will not, I say, serve the turn of the Objects of our *Wrath*, no farther than to engage us to swear the Peace against them before a *Justice de Coram*; who shall oblige them, through the *Evidences* of our *Beloved Informers*, to give us sufficient *Security* for their good *Deportment* towards us, at the Charge of their Pocket beside: At which time they will be lookt upon but as *Contentious Fellows*, and *Disturbers* of the Peace by all Parties whatsoever; and so lose their *Credit*, and that of their Families for ever at once. Having then the Liberty on our side, to put what *Scandal* upon them as we please, for none shall be trusted in his *Defence*: And tho' if we were not so happy as to obtain *Judgment* against them, nevertheless the *Scandal* will not be the lesser amongst the *Mobbish Sort*, who look for *Appearances*, and never for *Reality*: Which *Maxim* the *Greater Ones* never fail to imitate, and to *shame* out of Countenance such Objects of our *Wrath*, as may make them forsake the Place of their Residence; which *Dissertation* will be lookt upon, by all Parties, as if produced by the Effects of a *guilty Conscience*. For we must confirm them in that Opinion, and likewise preach in publick, That such Objects of our *Wrath* are hunted away from the Presence of our *Gods*, to be *Vagabonds* upon the Earth as the eldest Son of Man was for the Murder of his Brother, in the end that they may fall into *Despair*; and so begin here their *Hell* upon Earth; for whosoever is against us, is against our *Gods*; and whosoever is against our *Gods*, is a *Reprobate*, and so can't be *damm'd* too soon, as our above recited Articles, or *Confession of Faith*, proves it, by making us *Passive*, and *Uncapable* to act by any *Natural Power* essential to our Nature, as already proved to the *Beavers*. Therefore whatever we can think or do, it is not us, but our *Gods* who both think



think and act in us, whatever we ought to think and act:  
 Therefore, my beloved Brethren, save your better Advice;  
 I think it most expedient for us, since our *Gods* have put  
 us in Possession of these *subterranean Apartments*; from  
 which Forts we may make Detachments as often as we  
 please, to put all the Country about under Contribution,  
 and be reveng'd upon all our Enemies (the Dogs and  
 Bitches abroad) to keep them at any Rate; which we  
 can't do without reconciling our *Law* and *Religion*, with  
 that of the *Beavers*; who shall be glad to embrace that Op-  
 portunity, in View to increase their Party, and to weak-  
 en that of their Enemies: For such is the Course of the  
 World, to which the *Gods* themselves don't seem averse.  
 Therefore our best Way is to send one of the Company  
 to the *Beavers*, and require the Secretary of the Assembly,  
 to let us have a Copy of the *Castorean Liturgy*: By which  
 we shall learn the Number of their *Gods*; the Ways of  
 their Worship, with the Form of their civil Government;  
 and by that Means, we will prove our selves Con-  
 form in *Laws* and *Religion*, as we have proved our Prox-  
 imity in Blood, without displeasing our *Gods*; who must  
 needs take a Delight in the several Ways of *Worship*; Or  
 else there cou'd not be so many Opinions in Being, as there  
 are; of which we ought to judge favourably of all, chief-  
 ly of that of the *Beavers*, till we have taken Root, and be-  
 come a Nation capable to withstand them in their face.  
 But before we do attain to that, we must propose our selves  
 many Toylings and Moylings. Therefore, like Heroes,  
 let us gain an Eternal Reputation; by making our selves  
 Formidable under a New Scheme of *Religion*, in whatever  
 shall be deficient in our Old One, to carry on our Designs;  
 which we may do without breaking open that *Revealed*  
*Religion*: Because the True Maxim of the *Chatholick Faith*,  
 is to take as many Colours, as is necessary to propagate  
 an Arbitrary Power to it; for a *Religion* without such a  
 Power, is a Body without a Soul; But a *Religion* in Authori-  
 ty, as here describ'd, was ever the True Universal One any  
 where; which I hope shall be our Turn next to enjoy.  
 Beside that, we have a *dispatiek Power* to add to our *Re-*  
*vealed Religion*, as many Articles of *Faith* as are necessary  
 to

to make it *Immutable*; and it is made *Immutable*, as soon as we can command arbitrarily by it: So there is no Fear of our Erring, the while we shall have in View the Propagation of it; for the Spirits of the Gods, of whom we are made *Temples*, will never act in us against what is eternally decreed, nor inspire us with any Principles contrary to the *Tradition* they have already received from our Ancestors; For which Reason we may act as we list, without danger to incur their Displeasure: For we move in them, and their Spirits in us who See the Augustinian, are the *Wheel-Springs* of our Souls. and Geneva Liturgys. Therefore we ought not to trouble the Alcorant of Mahomet. The Jew have to say, or to do when we are brought before the Judges of this *sublimary World*; for the Spirits of the Gods will answer for us, and do in us all what shall be required, if we believe only, That they will do it; for we are saved by Faith, and not by Works: Which Faith is produced in all the *Eleēt*, by the Spirits of the Gods, according to Promise and Appointment; who will hasten their Decrees of Vengeance, upon all our Enemies, Persecutors and Slanderers, and make us peaceable Possessors of these subterranean Apartments, which the Predecessors of the Beavers invaded from our first Parents, their Legislative and *Primo Geniturf* Line; as already proved to them in their Genealogy; which has so much displeased them, as to have made them conceive an Indignation against us, as appears by their frowning Countenance ever since upon us, as if we were all to be blam'd for our Prolocutors speaking the Truth. Being so Blind and Self-conceited, for want of our Spirits of Discernment, that they think themselves the only Wise and prudent on Earth; just as the Dogs did formerly, who took an Offence at the *Jackanapes* or *Jackalls* (the King's Counsellors now) for proving their Descent from a *Wolf* and an Incestuous *Jackanaps*'s Daughter, which Matter of Fact was no sooner come to the King *Lion*'s Ears, but that he call'd in all the

the Commissions from the *Dogs* in any Employ or Office  
 under him whatsoever, and invested the *Jackals* there-  
 with ever since; after which, the *Dogs* did not dare to  
 approach his, nor his Successors Court, who before  
 thought the *Jackanapeses* not worthy to wipe their Feet  
 as the *Beavers* think of us now; but the Gods who  
 were just to the Brutes, how much more shall they  
 prove indulgent to their Children whom they have  
 Foreseen and Known; whom they have Called; whom  
 they have Sanctify'd; whom they have Justified; and  
 whom they have Glorify'd and Regenerated? Therefore  
 my Brethren, that we may do good in our Days, let us  
 pray to them for all the *Infidals* and *Hereticks*, that they  
 would Convert them to our *Catholick Faith*; but how  
 the Devil can they do it! Such Rascals are all *Reprobates*;  
 and if so, as there is no Cause left to doubt of it, then  
 let us pray our Gods that they would send them all to  
 Hell as fast as they can, and if they can find no Reason to  
 do it, we have Sence enough to believe that they have  
 some mental Reservation for not doing it; because they  
 promised us they would do it. Therefore to give them  
 no Occasion of Delay, let us renew our implicit Obedi-  
 ence to our I. Dayo. II. High Priest. III. Divan. IV.  
 our Pope, or Chosen, Elected Ambassador, Each according  
 to his revealed Notion; for such, each Individual, is the  
 Spiritual Visible Guide of all his Followers or Disciples, let  
 him be of what Opinion he will, it is a Mortal Sin to  
 doubt of his Holiness and Commission, or Divine Mission, so  
 soon as he is in Authority. Where there is an Inchainment  
 of Events we can hardly err; tho' if we shou'd, the  
 Blame cannot lye on us, because the Gods would never  
 necessitate our Actions contrary to their Decrees; there-  
 fore the Doctrine of Passive Obedience to Predestination,  
 must needs be the Catholick Faith, or true Angular Stone  
 of Reveal'd Religion; and if so, as there is no Cause  
 left to doubt of it, then we must follow the Dictates  
 of our Understanding, as the Gods do enlighten it. For  
 which Reason, if they disappoint us of what ever we  
 hope or think, the Miscarriage of our Design must be  
 upon them who Reveal to us how to go on the Pro-  
 ject;



ject; which must also be the Reason why they transmi-  
 grate our Sins upon themselves, since our *Daily Sacri-  
 fices* do *Typify that Transmigration or Imputation of our  
 Sins to our God Saviours*, who performs in us the *Will  
 and the Deed*; for *where Sin aboundeth, Grace abound-  
 eth yet more*. By which proceed-

See T---l's Notes.

ing we become *Pure and Holy*, Oh!  
 my Brethren, how merciful are  
 our Gods to their People! Since they invest us with  
 their *own Privilege* of taking from our Enemies by a di-  
 vine *Politick*, what we can't get by *Force*; and to *trans-  
 migrate*, by *Mental Reservation*, our *Politick* into *Holy  
 Frauds*, which are to call *High-Way-Robbers, Vagabonds,  
 Impostors, and Hereticks*, all such as we pick the Pockets  
 of; that they may begin their *Hell* upon Earth, since  
 they were made for no other End.

Oh, my Brethren, let us mind that *All good Gifts  
 come from Above, and from them that we have Reason to  
 give all the Praises unto*, since all the Heavens and  
 Earth belong to them, which last Place, during this  
 Life, they can restore to us again from the Hands of  
 our Enemies, who have been in possession of it ever since  
 the *Disobedience of our First Parents, who Forfeited these  
 Possessions, or Elestium Fields, with their Liberty*, till now,  
 that the Gods seem to be Reconcil'd to us; for which  
 Reason, my Brethren, Oh! let us admire the great  
 Goodness of our *Gods Saviours*, who take upon them-  
 selves all our Evil Actions, those that we are to com-  
 mit during this Life, as well as

See T---l's Notes.

that Mortal One which we have  
 by Origine. Oh! *How Good, how  
 Great, and how Rich are our Gods!* Who perform in us  
 the *Will and the Deed*, according to their good Pleasure;  
 therefore, my Brethren, is it not Reasonable that we  
 should give them all the Honour of it? And would it  
 not be a damnable Presumption in us to think our selves  
*Active and Free*, to chuse and reject Things as we list?  
 would not such a Doctrine *Rob our Gods of their Honour*,  
 as that of some *Reprobates* does? Have they not *Appoint-  
 ed the Means to the End of their Great Work?* Are we not  
 Fore-

' Foreknown; are we not Call'd;  
 ' are we not Justify'd; are we not  
 ' Regenerated by imputing all our  
 ' Sins to our Saviours; and are we  
 ' not Inspired by the Authors of our  
 ' Actions besides? To doubt of this,  
 ' is to doubt if there are any Gods  
 ' or no; against such as deny this  
 ' we may pass Sentence of Condem-  
 ' nation, if we would but do them  
 ' Justice. As to our selves, my be-  
 ' loved Brethren, the Preventing and  
 ' Sanctifying Graces of our Gods  
 ' will never depart from us, who are Chosen Elected Ves-  
 ' sels, as their Spirits bear Witness with our Spirits, that  
 ' there is no Uncertainty in the Event. Therefore, my  
 ' dear Brethren, let us Gaze and Wonder at the incompre-  
 ' hensible Mercy of our Great Jupiter, who draws us to our  
 ' Gods Saviours by the Chain of Love; for none go to  
 ' them who impute our Sins to themselves, but such as  
 ' he draws, and he draws none but such as are eternall  
 ' Predestinated thro' Election as we are  
 ' by Faith and not by Works, by imi-  
 ' tating Great Jupiter in all his Acti-  
 ' ons; as we see by his taking the Shape of a Bull when  
 ' he stole away Europa, for fear of giving any Jealousy  
 ' to Juno his Wife, whom he could not deceive other-  
 ' ways.

See the Augusti-  
 nian and Geneva  
 Confession of Faith;  
 the Jews Talmud,  
 and Alcoran of Ma-  
 homet, with the  
 Traditional Doctrine  
 of Antient and Mo-  
 dern Druides.

See likewise T---l's  
Notes

See T---l's Notes.

' Let us also imitate Mercury, our Father Drus's Bro-  
 ' ther, who took the Shape of Socia the Servant of Am-  
 ' phitriton, to prevent him from discovering Jupiter's lying  
 ' with his Mistress Alcmena, our Father Drus's Mother,  
 ' and Wife to Amphitriton, who sent her News of a Sig-  
 ' nal Victory obtain'd over the Enemy, the while Great  
 ' Jupiter, under the Shape of Amphitriton,  
 ' did lie with the said Alcmena, the Fair-  
 ' est of Creatures.

See Plautus.

' Let the Acts and Feats of Mercury be our Rule of  
 ' Faith, I say, and let us lull asleep all those that detain  
 ' the Possessions of our First Parents from us; as he did Ar-

‘*gus*, one with an Hundred Eyes, who had the keeping  
 ‘of the fair *Io* from the Embraces of his Father *Jupiter*,  
 ‘whom *Mercury* kill’d in his Nap, to let his Father En-  
 ‘joy the Object of his Love.

‘Let us set all the *Beavers* together by the Ears, thro’  
 ‘*Jealousy*, *Envy*, and *Suspicion*, that by their Division  
 ‘we may have an Opportunity to Establish *Credulity* by  
 ‘Law amongst them; *Imposture* for Principles, *Culom-  
 ‘ny* for the Form of Government, and *Flattery* for Justice.  
 ‘And then we may enter into Possession of those *Elefium  
 ‘Fields* which their Parents invaded from ours, as *Mer-  
 ‘cury* did of *Admetus*; *Cow*, tho’ kept by the God *Apol-  
 ‘lo*; and if any one complain of it, can’t we take his  
 ‘*Cloak* and *Jacket* too, as *Mercury* did *Apollo*’s Quiver, and  
 ‘shame him out of Countenance, as the said *Mercury*  
 ‘shamed *Apollo* for complaining of his being Robb’d of  
 ‘the *Cow* and the *Quiver*? Was not *Apollo* made a Laugh-  
 ‘ing-stock for his Pains? Was he not expell’d Heaven,  
 ‘and depriv’d of his Deity for having kill’d the *Cyclops*  
 ‘that had made the *Thunderbolt* by which the said *Jupiter*  
 ‘had smitten *Esculapius*, *Apollo*’s Son, for having re-  
 ‘stored to Life *Hypolitus*, torn in pieces by *Jupiter*’s  
 ‘*Chariot* and *Horses*?

‘Therefore, my Brethren, can’t we do the same to the  
 ‘*Beavers*? Are we not Flesh and Blood as well as they?  
 ‘Have they not Enjoy’d our *Liberty* and *Property* long e-  
 ‘nough? But hold, my Brethren, this is not so soon  
 ‘done as said; this Nation is a Haughty and Proud Peo-  
 ‘ple, each one abounding in his own Sense, for which  
 ‘Reason, we must feign our selves to be of their Religi-  
 ‘on; but as we don’t know what it is, let us examine  
 ‘their *Liturgie*, and then we may return to the Assembly  
 ‘and tell them, that our Religion and theirs is but One,  
 ‘both in Principles and Form. By that means we shall  
 ‘enter into Alliance with them, and so Anchor our selves  
 ‘by degrees, till each of us has made up his Friends,  
 ‘whom we shall afterward divide amongst themselves,  
 ‘by *Jealousy*, *Envy*, *Suspicion*, *Calamny*, *Flattery*, *Impo-  
 ‘sture* and *Credulity*; the only Means or Weapons we are  
 ‘to Fight with in this great Enterprize; for which Effect,  
 ‘after



'after we have examin'd that Liturgy, let us go back, but  
'keep my Counsel. *Exeunt.*

## DIALOGISMOS:

O R, A

*Dissertation upon Reveal'd Religion, Law, and  
Principle of Unity, or Efficient Cause of All  
Things, prov'd an Infinite Essence which no-  
thing can precede: With the Rise of all Dis-  
cord, and how to remedy it.*

**B**Y the Excellency of the Effect, we judge best of the  
Perfection of the Cause which produceth it; this  
whole Universe, which is finite, because contain'd,  
must be the Effect of an Efficient Cause which has pro-  
duced it, and which must needs contain it, since 'tis  
granted on all hands, That no Being whatsoever can pro-  
duce it self, because nothing can give what it has not;  
therefore this Universe, which cannot have produc'd it  
self, must be the Effect of a most perfect Cause, since it  
cannot be more Excellent than it is, therefore the Cause  
which has produc'd an Effect so Excellent as this Uni-  
verse is, must needs be *extreamly Perfect, extreamly Simple*  
and *Indefinite*, without *Beginning* or *Ending*, since it is  
granted that no Being whatsoever can produce or make it  
self; therefore, I say, by the Excellency of this Universe,  
which is but the Effect of its efficient Cause, we can judge  
best of the *Perfection* of that Cause, which has produced  
it; and if so, as there is no place left to doubt of it, then  
the efficient Cause of this Universe, must be a Being of

an Infinite Mind, since Nature her self manifesteth his Power and Majesty in each individul Member that composeth it, which could never be thus concerted by any other Cause than by such a Simple, Divine Mind or Understanding, *which must needs be the Principle of Unity and Wisdom it self*; For it cannot be supposed that several Intelligences or Minds, could contrive and work this Effect; nor that such an uniform and so regular a Government could arise from a Variety of Principles, neither can it be imagined that the Correspondence and Relation of these several Principles to each other, should be the sole Cause of this Piece of Uniformity. For who does not know that Multitude depends on Unity, and not Unity on Multitude; that Concord is a contingent Unity, and that One is of it self and by its Nature the cause of One and of many; but that many cannot (unless by Accident) become the cause of One? Moreover, to take from the infinite Mind, or God, the Quality of Sovereign, by setting up with him an Equal, would be plainly to Ungod him and to destroy his Deity, either there is but One God, or there is none at all. It is a Sentiment full as unworthy of God to believe him to be that which he is not, or which his Infinite Perfection supposeth that he cannot be, as not to believe him to be at all.

[See Pianezza.]

But as I suppose that no body can doubt of the certainty of a God of an infinite Mind, as appears by the Concord of each Member of this Universe, which manifest alike his infinite Perfection; I must conclude that we can judge best of the Perfection of the Cause by the Excellency of its Effect. Therefore as we can judge best of the Perfection of an infinite Mind by the the Excellency of this Universe, which is its Production, we must be satisfied also that we can judge best of the Perfection of the Law of God, by a Doctrine whose Principles concur alike to the Principle of Unity; for the Excellency of the Principles, which are the Effect of Concord, manifest the Perfection

Perfection of the Law which is the End of the Principles, which Concord we find no where but in the *Christian Religion* known by all its Professors, call'd *Church*, as God is known by his Works. Therefore, I say, as we know the Perfection of a God infinite thro' the Excellency of his Workmanship, which is this Universe, we can best judge also by the Concord of each concurring Member of this Universe, that there is a Law over all his Works, which is the Cause of Concord; and if so, as it is undeniable, then Concord must be the Effect of the Law, as the Law, which is the Cause of Concord, is the Effect of Unity.

Therefore *Unity* must be essential to the Principles of *Religion*, thro' the Report they have to the Rule of *Faith*, which is the *Law*; and if so, as there is no Cause left to doubt of it, then, by the *Concord* of the concurring Principles of *Religion*, which is Order it self, we can judge best of the Perfection of the *Law*, or *immutable Rule* of *Unity*, which is only found in the *Christian Religion*: By which we can judge best of the Perfection of it. Therefore by the Principles of a *Religion*, which contradict themselves, we can judge best also of the *Falseness* of that *Religion*; because all, or any Principles of *Religion* whatsoever, which contradict themselves in the least Degree, must prove that *Religion* to be *False*; for there can be no *Concord* in *Contradiction*; and if so, as there is no cause left to doubt of it, then all Principles of *Religion* which imply any *Contradiction* are *False*, that is *Undeniable*. Therefore the Professors of such Principles of *Religion*, let them pretend ever so much to *Christianity*, as they will, must truly be all *Antichristians*, and all alike as far from the *Christian Religion*, which is *Concord* it self, as any *Enthusiastical Mahometan*, *Obdurate Jew*, *Idolatrous Pagan*, *Druid* or *Egyptian Sorcerer* whatsoever; because in *Contradiction* of Principles there can be no *Concord*, contrary to those of the *Christian Religion*, which concur all alike in *Unity* through a perfect Order.

Therefore as there is a *contingent Unity*, which is a *God* of Order, there must be a *Religion* or *Form* of Principles essential to the *Law*, a double Edge like both Sides of that *Religion*, of which the *Law* is the End, since it contains



the Reward and Punishment due to each ones Actions.

Therefore the *Christian Religion* must be the *High-Way* to Heaven between the two above described Edges of the *Law*, of which *Christ* is the End, if we will believe *St. Paul*; by whose Doctrine 'tis most evident, that *Unity* is essential to that *Law*, which proves to be but one, as well as *Religion*, which is the Effect of the *Law*, or Form of concurring Principles, which cannot be but one, since *Unity* is also essential to it.

Therefore those Creatures ( says *Pianezza* ) who bear the same Relation to God, have but one Worship, and one way of Serving him; the supream and first Unity cannot be a Principle of so many different Religions, which condemn and destroy each other. The Religion which raiseth its Professors to what is most Perfect; which is most conformable to the purest Lights of Reason; which teacheth such Truths as in the main are not contrary to, tho' perhaps above the reach of human Understanding, and which so plainly proves these Truths to have been Revealed by God, that after having used all necessary Dilligence in searching them, they can't, without utterly renouncing Prudence, nay Reason it self, be call'd in question; that Religion, I say, is the only true one, and is what the Providence of God has pitch'd upon and given to the World, and none bears such Character but the *Christian Religion*.

That we grant you, *Montieur Pianezza*; but how comes it to pass that your Church by her Tradition, which breaks the Law, or two Edges of each side of Reveal'd Religion, denies your Assertion to your Face, and proves you a Lyar, as well as the Doctrine of all other Dissenters whatsoever, but chiefly that of hypocritical pretended Conformists to the *Christian Church*, who Tear and Rent all alike ( with your Church ) the Principles of the *Christian Religion*, tho' ever so much against ( I don't say human Understanding and Reason, but also ) Common Sense? Can you vindicate your self from being a voluntary Flattering Deluder, as a worthy Son of your

*Romish*

*Romish Harlot*, which is without *God, Law or Religion*, as well as all other *Factionous, Designing Sects* whatsoever? The Leaders of which don't only deprive themselves of Eternal Life purposely, but also all good meaning Souls who are deluded by their Inchantments, as your self designs to delude others, by the *Proof* of a *God*, of a *Law*, and of a *Religion*, of which you pretend your Church to be the Centre, tho' ever so contrary to the *Christian Doctrine*, as appears by her fundamental Articles of Faith, which contradict and distract one another to all Intents and Purposes; since the *Church of Rome* teaches, that after the Consecration of the Bread, the Bread ceases to be Bread, which is her first fundamental Principle of Religion; but this Consecrated Bread, call'd *The Body of Christ*, is not Flesh, but real Bread, as before Consecration, or else my Sense and Reason are cheated by God Almighty who is prov'd the Principle of Unity; and if so, then 'tis false that there is a *Christian Reveal'd Religion* which ought to be understood by all its Professors, nay I deny that ever any one understood it since the World was made; and were it as the *Church of Rome* would have it, Almighty God could not be the Fountain-Head of Justice, *Because he should cheat Sense and Reason*, contrary to what my Author says, *That the Christian Religion teaches such Truths as may perhaps be above Human Understanding, but never against the Lights of Reason.* Therefore there is a manifest Contradiction in the Principles of the *Church of Rome*, which no Man can attempt to clear from *Imposture*. Therefore my Author, save the Respect I owe him, is a grand *Hypocrite*, to induce Men to hold for Articles of Faith, or Rule of Reason, such Principles as cheat both thier Sense and Reason, as his *Transubstantion* does by the Extravagancy of its Contradiction.

But whatever Principles be, which contradict themselves, they can be no Principles of the *Christian Religion*, because *Unity* is essential to the *Law*, which is the End of *Reveal'd Religion*, as Christ is the End of the *Law*; therefore whatever cheats Sense and Reason is false, because *Unity* must be also essential to *Reason*, and never contrary to *Sence*, tho' perhaps above the reach of *Human Understanding*.

But

But *Transubstantiation*, which is above any Man's Understanding, cheats both Sence and Reason, by telling one that there is an Extention of Body, where there is no Extention of Body, and that there is no *Bread* where there is *Bread*, and that there is *Flesh and Blood* where there is *neither Flesh nor Blood*; which are both gross and absurd Contradictions, contrary to Sence and Reason.

Therefore *Transubstantiation* is false, beause opposite to the *Light of Reason*, upon which the *Law* is grounded; therefore *Transubstantiation*, which cheats the Sence, is false, because opposite to *Unity* which is essential to *Reason*, and never contrary to *Sence*.

Therefore *Transubstantiation* is a Doctrine of *Belzebub*, Prince of Devils, because contrary to Sence and Reason.

But it is agreed on all Hands, That whosoever believeth *God* to be what he is not nor cannot be, is as bad as if he believed him not at all. Therefore is there not as much Danger to hold Principles of Religion which cheat both Sence and Reason, as to believe no Religion at all, since it is prov'd that there is no *Discord* in *Unity*?

Therefore according to the Scripture, all the Principles of the *Church of Rome* are *False and Antichristian*, for whosoever erreth in one Point, erreth in all, or else the Scripture is false; but all the Principles of *Reveal'd Religion* contain'd in Scripture, concur alike to the Principle of *Unity* essential to *Reason*, and never contrary to *Sence*, as the Principles of the *Church of Rome* are, which cheat both *Reason* and *Sence*; but it is prov'd that there can be no Affinity in *Discord*, therefore the Scripture is true, and all the *Roman Catholicks* are without *God*, without *Law*, or any Principles of Religion whatsoever; which proves their *Church* to be the *Synagogue of Satan*.

The *Imputation of actual Sins to the Son of God*, is the fundamental Doctrine of all the *Protestant Antinomians*; but the *Imputation of each individual Sinner's Sins to the Son of God*, is contrary to what *God Almighty* Reveals to us, That happy is he to whom his Sins are not imputed. Which implies, That every one carries his own Burthen, but happy is he to whom it is not imputed; that is to say, whose Sins are forgiven, and not imputed. And elsewhere,



'tis expressly said, *That every one shall receive according to his Works.* With an infinite Number of other such like Passages, or Repetitions to these; by which Scripture Inferences we have the greatest Evidence which can be had, That the Doctrine of *Imputation of Sins to the Son of God*, is false, or else the Scripture is false. But it is prov'd that all Scriptural Passages, which are as many Principles of Reveal'd Religion, do concur alike to the Principle of *Unity* in a perfect Concord, and if so, then the Scripture is true, and the Doctrine of *Imputation of Sins to the Son of God*, is false.

But the Doctrine of *Imputation of Sins to the Son of God*, contradicts it self in making a wicked Sinner just and innocent against Sense and Reason, since his very Actions Condemn him for a Knave. Moreover, were his Sins imputed to Christ, the *Lamb of God*, how could he be Just and Innocent without cheating Sense and Reason, since Justice and Innocence can imply no Guilt? The Sum of which Doctrine runs thus, That Christ becomes guilty instead of the *Knave*, and so Christ must suffer for himself, since the *Knave* is made just and innocent; which horrible Doctrine is not only above the reach of human Understanding, but also cheats both Sense and Reason against what is already prov'd, That *Unity* is Essential to Reason, and never contrary to Sense, tho' perhaps above the Reach of *Human Understanding*.

Therefore the Doctrine of *Imputation of Sins to the Son of God*, which is above the reach of *Human Understanding*, is contrary to Reason and Sense, since it cheats both, in making the *Knave* innocent, while his Actions condemn him for a *Knave* as the only Author of them. By all which Contradictions we may infer, That the Doctrine of *Imputations of Sins to the Son of God*, is a Doctrine of *Belzebub*, Prince of Devils, since it contradicts both Sense and Reason; *Unity* being essential to the last, and never contrary to the first, as already prov'd.

Therefore according to Scripture Sense, the Doctrine of the *Imputation of Sins to the Son of God*, is false in all its Dimensions, and as injurious to the Principles of U-

nity, as *Transubstantiation* is prov'd discordant from the Principles of Reveal'd Religion, which are never contrary to Reason nor Sence.

Therefore all the Principles of the *Protestant Antinomians Church* are false; for it is prov'd that there is no Affinity of Principles in Discord. Therefore all the *Protestant Antinomians*, and Others, that hold the Doctrine of *Imputation of Sin to the Son of God*, are without Principles of Unity, or God, without Law, and without any Principles of Religion whatsoever, since there can be no Unity in Discord.

Therefore the *Protestant Antinomian Church* is the *Synagogue of Satan*, so 'tis a vain Attempt to dispute of Principles with them who have none at all.

The *Protestant Antinomians* will allow whatever I have said against the *Papish Transubstantiation* to be the naked Truth; and all the *Papists* will allow the same of what I have said against the *Imputation of Sin to the Son of God*, of the *Protestant Antinomians*; and so allow each others Doctrine to be false, and meer Forgeries. Nevertheless, each Party will deny that Truth against his own principles, altho' none of them can give any Reason for it.

Of the two parties, it is certain the *Antinomian Protestants* are the most obstinate; for convince a *Papist* that his principles of Religion are contrary to Sence and Reason, he will tell you that it is a Mystery which the Church he reckons infallible, commands him to believe, so there is an end of the Dispute; for he will tell you beside, that the more you shall speak to him of it, the less he will believe you. But the *Antinomian Protestant* is a Thousand Times worse, because this is fixt to nothing, but like a Weather-Cock, is given to all Winds of Doctrine, which render him Morose, precise, Conceitful, and full of Ostentation, of Deceits and Subtleness; in all Hypocrisies and perfidiousness above the *Papist*, where-ever he thinks the Law can't reach him; I mean in *Protestant Countries* where the *Papist* ought to be suspected, and not suffer'd, because this pretends to merit eternal Life thro' the Subversion of whole Nations at once,

once, by the Command of his Church, which he is bound to obey; therefore he cannot be such an Hypocrite by the doing it as the *Protestant*, who does it without shewing any Reason for the same.

The *Protestant Antinomians* of France highly declaim'd against those of England who had brought their King's Head upon the Block; Nay, these very *Charitable, Zealous Men* too, who had conspir'd the Overthrow of the whole State of Holland, where they would have all the *Hollanders* to be *Antinomians* declaimed the most, tho' not long before, some of them had given out as an *infaillible Event* of their *Treacheries*, That the Two *Pensionaries* should be hang'd for refusing to the *Gomerists* Haltars enough to hang all the *Aminians*; just as the Jesuits prophesied the Judgment of God upon Henry the Third, and the Fourth of France, for not permitting them to build Piles enough to burn all the *Hugenots* in the Kingdom: And indeed as they had prophesied, the Two *Pensionaries* were seized and the inimitable Magistrate *Barnvelt* put to Death; and the learned *Grocius* his Colegue, like to have had his Head chopt off too, if the meer Providence of God had not saved him, as miraculously as the Disciples did St. Paul, whom they descended in a Basket from the Wall of *Damascus*. Therefore the *Protestant Antinomian* must needs be a Thousand Times worse than the *Papist*, because he acts without any Authority from God nor Men whatsoever, only from the Dictate of his own Delusion: Instead of that, the *Papist* acts by the Command of his Church; which promises him eternal Life for the most *infernal Crimes imaginable*, as she did publicly, in a solemn Manner, to all the *Russians and Murderers* of St. Bartholomew, and in private, to James Clément, and Francis Ravaillac, for the Assassins of their Kings. Therefore, I say, the *Protestant* who acteth so, is a Thousand Times worse than the *Papist*; because he has no Authority from God nor Men to be an *Assassin* of his Prince or Magistrate, to be a *Reviler*, a *Rioter*, a *Liar*, a *Perjurer*, a *Sorcerer*, an *Inchanter*, a *cheating Hypocrite*, nor *perfidious, pretended Conformist* to the *Christian Church* as a *Papist* has, notwithstanding a *Protestant Antinomian* does all these things, which is the Reason why he



he is a Thousand Times worse than a *Papist*; because the *Papist* is bidden to do it, under Promise of great Reward, and the *Protestant* is forbidden. Therefore a *Protestant Antinomian* is a Thousand Times worse than a *Papist*. for he has nothing to Authorize his evil Actions, because he has nothing to fix his Mind to beside his own *Delusion*; since it is granted on all Hands, That he who does Mischief in Expectation of Reward, cannot be so Guilty by a Thousand Times, as he who does the same without Expectation of receiving any Benefit for the doing of it: By which Premises we may see, since tho' an *Antinomian Protestant* has no Liberty to do Good but Evil, by which he can't propose himself to receive any Benefit for it, must needs be a Thousand Times worse than a *Papist*, who expects to be rewarded for the Evil he does.

The *Religion* of a Man is what he professeth; whatever he pretendeth to beside is but a greater Mark of his *Hypocrisie*.

An *Hypocrite* is known by pretending to be what he is not, but *Revealed Religion* is the *Touchstone* of all Principles.

A Man who pretends to be what he is not, is the *Hypocrite* who cloakshis *Perfidiousness* under the Vail of *Religion*. Any Man of Principles will know such a Knave at first Sight, as well as he can discern the Light from the Darknes; I mean any *Professor of Revealed Religion*; for one without such a *Profession* shall never no more distinguish a Knave from an honest Man, than one born blind will judge of Colours.

A man without Principles is he who passes most of his Time in contriving of Rules, and in making of New Schemes of Government in Church and State, which render him very busie and active; for he looks upon himself as an *Oracle*, as soon as any *Knaveries* has answer'd his End; at which Time he expects to be taken for a *Legislator*.

A *Traytor*, is he who passes most of his Time in sowing of *Doubts* and *Suspitions* against private Persons, or the putative Parents of the Subjects, by supposing Faults in the Administration of Affairs at home and abroad where there

there is none ; by giving a favourable Turn to such Mismanagements as tend to the the total Overthrow of the Nation. So the *Traytor* begins where the Man without *Principles* ends ; tho the Man without *Principles* and the *Traytor* can hardly make a *perfect Politician*, because the *Politician* ever begins where the *Hypocrite* ends, which is in *Scepticisme* a Sect in greater Vogue than any whatsoever ; because its professors have Liberty to doubt of all things, insomuch that a great Philosopher doubted if he was something or no, till he had made a System, to prove that he was something, because he had the Faculty of thinking.

Notwithstanding all that, *Scepticism* is the *Religion* of all Men without *Principles*, and such as all Dissenters from the *Christian Church*, all *Mahometans*, *Jews* and *Pagans* do profess, which is downright *Atheism*, if I do understand my self, but I am in the Opinion I do, because I can reason it, or demonstrate it to the Capacity of every individual reasonable Creature, by the foregoing Proof of the *Principles of Unity* ; by whom it is plainly demonstrated, That he who holds *discordant Principles* is as far from the *Principles of Revealed Religion*, which ever concur alike to the *Principles of Unity*, as he who has no *Principles* at all ; because it cannot be supposed, that he who holds *discordant Principles* can fix his Mind upon any thing whatsoever, no more than he who has none at all ; for nothing can fix a Man's Mind but the *Principle of Unity*, which is God to whom *discordant Principles* shall never bring any ; because 'tis already proved, that there is no *Unity* in *Discord* ; therefore any Professor of *Religion* whatsoever, who hold *discordant Principles*, has neither *Faith* nor *Law*, because his *Principles* are *discordant* from *Unity*.

Therefore all *Papists* and *Dissenters* have no *Religion*, *Law* nor *God*, since they break all alike the Bond of *Unity* by their *discordant Principles*, as the thing shall be more authentically demonstrated in the following part.

Therefore all the *Papists* and *Protestant Dissenters* are *Antinomians* that is to say, *Lawless*, as all *Scepticks*, and *Searchers of Principles in Discords* are to this Day, which is the Reason

Reason why there is so many Factions among the whole Race of Mankind. every Sect endeavouring to outdo each other in Number the better to turn the Scale of Governments in their Favour; for none of them will give the Value of a Farthing to save a Thousand Souls from whom they fear nothing. We have an Instance of this in Hungary, where Lewis le Grand keeps the Hungarian Protestants in Arms against their Lawful Prince, who is of his own Religion, while himself, with the utmost brutish Fury, persecutes his Subjects who are of the same Opinion of the Hungarians; in starving one to Death, another, by sending him to the Gallies, and by exposing such as have subscribed to the Apostasy of his Locusts of the Abyss, to all the Cruelty and Vengeance of a Two Horned Beast of a Priest of Rome, who sets all these Locusts upon them like as many Horse-Leeches to suck up all their Substance; and which damn them to all Eternity offer that; because they think, to have done so much Mischief to these poor Wretches, that they must needs hate their Religion, which they have the Insolence to call the Gate of Heaven.

The French, Protestant, Antinomian Refugees, in the several Protestant Countries, would fain use Reprisal upon all the Protestants who desert the Standard of Rome, that they meet with any where. By whose Proceedings any Man may see, that as they have no Occasion of them to Increase their Party, as they had in France, they don't value if all the Profelytes were Damn'd, no more than the Papists value the Souls of their Brethren [By the Fruit the Tree is known] as if these poor Wretches were not of the Race of Mankind as well as they, whom they call Vagabons and Renegado's, inasmuch, as to Curse the Providence of God which keeps any one from their Reach, as appears by their defaming of 'em with the greatest Rage and Fury that Hell, and all the Devils are capable to suggest them with, among a Company of Secundrel Rascals like themselves, who never knew what God, Law, nor Religion were, perhaps. in all their Generations; who when they think that the Venom of their Calumny has reach'd your Vitals, come to see if you breath still; who if they find you unconcern'd, will ask



ask you how it came to pass that you look so well after they have given out Abroad that you was either Dead or Dying, upon the suppos'd Infallibility of the Defamation of you, which they call the Judgment of God when it chanceth to ruine you, and your self a *Brazen Face* when the Providence of God keeps you from their Reach. But what are not Party Men capable of, who have neither *God, Law, nor any Principles of Religion* whatsoever, who are Gods and Laws themselves, since they Co-operate, as they say, in all their Actions with the *Spirit of God* infinite, another Contradiction as ridiculous as the *Transubstantiation* of the *Papists* is, if not more, because they make themselves *passive*, and if so, as 'tis prov'd by their *Confession of Faith*, how can they Co-operate with the *Spirit of God* in any Actions of theirs whatsoever, they say they give all the Honour of them to God, which implies, that they must need be *passive*? Therefore their Doctrine of *Co-operation with the Spirit of God in their Actions*, which is a fundamental Principle of their Faith, is utterly opposite to that fundamental Principle which commands them to give all the Honour of their good Actions to the *Spirit of God*, because that Doctrine of *Co-operation* implies an *Activeness in the Person who Co-operates with the Spirit of God*; and if so, as there is no Cause left to doubt of it, one of these two fundamental Principles must be false, and if one of the Principles above describ'd be false, then the whole Doctrine is false, because there can be no Concord in Contradiction, since it is prov'd, That *whosoever Erreth in one point, Erreth in all*. Therefore that Doctrine is nothing behind-hand of that of *Imputation of Sins to the Son of God*, by which Doctrine, 'tis most evident that its Professors have neither *God, Law, nor any principle of Religion* whatsoever, as appears by their Deportment, and had they the Power in their Hands, they would *Hang, Burn, and Quarter* all the *Profelytes* that they could come at, under one Pre-*tence* or other; which might be a far better way, to put an End to all their Miseries at once, than to make them live as they do in perpetual Ignominies, by their *Reviling*

*Columnies* turn'd into *General Reports*, where no false Witness can Arraign them at the Bar for their Lives.

One of these Locusts being sent for to a Sick Man, whom he had defam'd to the highest Degree, did ask him, in entering his Room, why he had sent for him; *To make you Satisfaction, if you tell me in what I ever offend- ed you,* said the Sick Man; *You have* (said the Locust) *for which Reason, I desired God to send his Judgment upon either of us who was in the Fault, and I find he has exalted my Prayer; you had done better* (added he) *to have confess'd what you deny'd to me at such a time; meaning the Confession of a Thing that he would have extorted upon Oath, which had no relation to the Locust any more than to serve his turn for an Evasion in case of need; which Thing I cannot well mind at present, being too frivolous to have made an Impression on my Memory; but let it be what it will, the Locust said it was false, which made a Gentleman who then stood by, ask him why he would have the Man swear upon the Gospel what himself knew to be false? Because* (said the Locust) *he should Damn his Soul too.* Which abominable Appetite of Vengeance cannot be much behind-hand of that of a certain Italian Russian, who having brought his Enemy into a Snare, made him cry for Mercy, which the Russian promised him, upon Condition that he would renounce his Creator and Redeemer, and give himself to the Devil; which the silly defenceless Object did, in hopes to save his Life, which he had no sooner done, but the Russian, in the stabbing of him presently to the Heart, Cry'd, *Now I am Reveng'd upon the Soul as well as upon the Body.*

But to return to my Story; this Locust, who had nothing to hide his Malice and Hypocrisie with, finding the sick Man weak, thought then to extort from him that which himself had forg'd long before, which the sick Man refus'd, as a Request odious to God and Man; which intrag'd so the Locust, that he told the sick Man, with an Affected, Apostolical Gravity, *That he could Lye to Men, but not to the Holy Ghost,* in pointing at his Breast; which Blasphemy I should not have inserted here, nor stain'd

stain'd the Paper with, had I been the sole Witness who heard him say so. By which proceeding any Body may see, that an *Antinomian Protestant Locust*, tho' he can be nothing behind-hand with his Progenitor, *Simon Magus*, no more than the Pope of *Rome*, nevertheless, he compares himself with *St. Peter* as well as the Pope does; nay, to our very Saviour himself, as the following Relation will make it out, my self being the fifth Person who heard that Comparison from his own Mouth.

A certain Fellow (and great Friend of this Locust) whom a Woman entertain'd, gave out that he was married to her, the better to prevent the Scandal; but some People being inform'd of the contrary, they required the Collegue of the *Protestant Antinomian Locust* to produce the License of such Marriage, which he did ask of the Locust's; who thinking to evade the Question under the Notion of a private Marriage, ask'd to what Purpose the Fellow should produce his License or Certificate from the Minister who had married him; On purpose (said his Collegue) to satisfy me and the rest of the Congregation, who mistrust (not without Instance) that it is no real Marriage.

The producing you such License or Certificate (said the Locust) will not satisfy you nor the publick, the best way will be for them to insert it in the Gazette, and then that will satisfy you and the publick, which I will persuade them to do, should it cost them Twenty Shillings.

His Collegue who saw such a gross Evasion, smil'd at it, and told him that the Inserting of it in the Gazette would not satisfy him nor the publick of the Certainty or Uncertainty of it, because the *Gazeteer* could not be lookt upon as a sufficient Evidence of the Matter of Fact. The Locust finding his Evasion barr'd up, and that his Collegue laugh'd at it, askt him in a great Rage and Fury, If he laugh'd at the Disgrace of his Neighbour? No, said his Collegue (who was a Stoick, that is to say a rigid Observer of what he profess'd) but I do laugh at, the Extravagancy of your Evasion. At which Reply, the Locust altered the Question, and cry'd aloud, That he was like his Master Jesus Christ. Yes, upon my Faith (says



he) *I receive all Injuries as he did, and give none to any* And so from Defendant turn'd Plaintiff, and put an End to the Enquiry of the pretended Marriage, Foaming, Crying, and Bawling as if he had been Flead Alive, in which Art the greater Knave is the best Artist. And that is what I call the Rise of all Evil, or the *Hindges of Credulity*, upon which the Devil turns and winds the World at his Pleasure; which I do insert here the better to shew that, all Men without Principles are capable of the greatest Enormities that Hell and all the Devils are able to suggest them with, for the Power of Hell seduceth all Men who have no Principles of Religion, because they have nothing to fix their Minds to but the Delusions of their Brains, which can have affinity to nothing but Fury and Madness, as you may see by such as do Affront you first; for it costs nothing to an Hypocrite who compares himself to the *Father of Mercy*, to compare you to the Devil for the Discovery of his Hypocrisy. When the *Bound of Unity*, which is the *Law*, is once broke open by discordant Principles, 'tis over with Peace; but where there is no Peace there can be no Reveal'd Religion, because Reveal'd Religion is the Bound of Peace, and if Reveal'd Religion be the Bound of Peace, then 'tis true that Men who holds discordant principles have no principles of Christianity at all. Therefore all Hypocrites or such as detain Truth in Justice, as the above describ'd Locust did, are without God, without Laws, and without any principles of Reveal'd Religion whatsoever.

Therefore 'tis a dangerous Attempt to meddle with any Man who has no principle of Religion, tho' he offends you the greatest Affront imaginable, for he will be still plaintiff against you as well as his Master *Belzebub*; of this we have an Instance by the *Jesuits* at *Oxford*, in King *James* the Second's Time, who being Confounded in their principles of Religion by an Eminent Divine of the Christian Church, without being able to withstand him any longer, they contriv'd a Stratagem worthy of themselves, which was to bring an Harlot of theirs to Swear before a Justice of the peace, that the Doctor

Doctor had *Carnally known her*; after the same Manner as the *Arians* brought one to Accuse St. *Athanasius* in the primitive Church, who had confounded their Doctrine, Reviv'd since by *Socinus*, tho' much to the worse. By which Proceeding 'tis most evident, that Men without Principles are capable of the greatest Enormities that Hell and all the Devils are able to suggest them with; therefore 'tis a dangerous Attempt to Confound the Discordant Principles of any *Antichristian* whatsoever, for the Devil and all his Imps shall be let loose upon any one who will venture at it, as I may prove it by a great many other Instances, if the above describ'd were not sufficient to discover the Intreigues of the Devil's Agents here on Earth, under all sorts of Shapes whatsoever which they take to delude Mankind; tho', nevertheless, if we will but take Notice of these Proceedings, we may easily put a Stop to their Progress, by desisting, *First*, from all *Partialities*; because without that Precaution all Endeavours are vain, since the less Prejudice we bear against any thing whatsoever, does *alienate* us from all *Principles of Revealed Religion*, which concur alike in perfect Order to the *Principle of Unity*, as already describ'd; which may be easily done in the *Sanctuary*, where the Example of *Virtue* sits at the Helm, and be revenged upon all such *insolent Clergy-Men* as have lost their Saviour, in comparing their *Moral*, to the *Principles of Revealed Religion*, and not by caballing, or making Parties and Factions against a *Church* that we have nothing to say, capable to hold an *Argument*; from which we cannot separate, without *breaking the Bound of Peace and Uniformity*, which does prove that we act against *God*, and not against the *Devil*, under the Shape of Men, who are glad of your *Apostasy*, which render you apparently *guilty* of all the Crimes they have aspersed you with, among their *Fellow Imps*, which make them cry *Victory*, and render them more *Insolent*; because in the Example of the *Italian Russian*, they are reveng'd upon your *Soul* as well as upon your *Reputation* and *Credit* here on Earth. Your very breaking the *Bound of Unity*, is a sufficient Prooff to convince the World that you are in the *Wrong*, and they in the *Right*; because tho' their

their *Moral* is corrupted, yet when the *Principles of Revealed Religion* are not disunited by their Doctrine, you have nothing to countenance your Separation, which is the greatest Demonstration imaginable, that you dispise the *Authority of the Law of God*. proved *Immutable* as well as the *Royal Authority* of the Example of *Virtue*, who sits at the Helme, which cannot be done without offering the greatest of *Outrage* to the *Christian Faith*, and much more when you do it under the Pretence of defending it, as all pretended *Conformists* to that *Christian Church* do. Therefore the separating from the *Communion* of a *Church*, which holds for *Articles of Faith*, such *Principles* as concur all alike in the *Principles of Unity*, is to let the most insolent *Clergy-Men* take the Change upon you, who don't much care if all Mankind, beside themselves, be damn'd or no, *Religion* being only a *Trade* amongst them all; whoever do attempt to ruine your Reputation so nastily as above describ'd, none I say, will be sorry for the Loss of our Souls. Therefore the Way to be revenged upon the insolent *Clergy-Men*, such as are in Scandal to their Profession, is not to separate from the *Christian Church*, but on the contrary, it consists in sticking fast to all the *Principles of Revealed Religion*, and then we will be wise enough to shame them all out of Countenance, provided our *Moral* is answerable to our *Principles*; which may be easily done, in a Government where the Example of *Virtue* sits at the Helm, in spite of the Devil and all his Agents, who have no other Weapons than the *Venom* of their Tongues to Fight you with, as above demonstrated. But if our *moral Duty* is wanting in any thing whatsoever, we are undone, because a *Midas* in Credit, who does give Ears to all the Reports of the *Locusts* of the *Abyss*, of whose Opinion himself often is, will never forgive the least Maleversation in you that he sees. Therefore as we can fix our Mind to nothing but to the *Principles of Unity*, since we are satisfied that there can be no *Unity* in *Disoord*, let us stick fast to all the *Principles of Revealed Religion*, which concur alike to the *Principles of Unity*, which is *immutable*, and we shall be reveng'd upon any insolent *Clergy-*

Man



Man whatsoever, who is a Scandal to his Profession : Also we shall shame the Devil and all his Agents, the above describ'd Inchanters, Sorcerers, Sycophants pretended Conformists, who have neither God nor Law, nor any Principles of Religion whatsoever, as it is made out by their discordant Principles above describ'd, and as they shall be much more in the following Parts, nor indeed can they have any ; for were they prompted to all their Actions by the Spirit of God, there could be no Occasion of Rule of Faith, as the Foxes which represent them make it out, from the Beginning of Christianity till now by their Rapsodies of Judaism, Paganisme and Mahometisme, which I call Scepticisme & Pyrrhonisme, because, notwithstanding all their pretended Salvation by Faith and not by Works cannot hinder them from doubting of all things, no more than the Papists who pretend the Merit of their good Works to be above the Worth of Heaven, since it is made evident, That their discordant Principles can never fix their Minds to any thing whatsoever. Therefore they must be Scepticks or Pyrrhonians all of them as well as the Papists ; that is to say, Men who doubt of all things, and who believe nothing at all, except in the Means which can ruine you to all Intents and Purposes, as well as all the Principles of Revealed Religion, to which they pretend only the better to carry on their Designs. Therefore there can be no Difference between a Protestant Antinomian and a Papist, between these Two and the Mahometans, no more than between the Jews and the Pagans, for their Principles are alike discordant, and their Morals alike execrable, which they must needs cloak under one Pretence of Religion or other, as it shall be demonstrated in the following Discourses. Therefore where there is discordant Principles, there can be no Religion at all, for there is no End in Discord ; and if so, as there is no Cause left to doubt of it, then any Religion whatsoever, which holdeth for Articles of Faith, discordant Principles, is a meer Faction, both injurious to God and all his reasonable Creatures. Therefore that Religion is only a Sect of designing Knaves, and all Men who pretend to Christianity, and knows the Principles of Revealed Religion, and don't live to it with all their Might, but detain the least

Truth in Injustice under one Pretence or other, are meer *Hypoernes*, and obnoxious both to God and Revealed Religion. By which Premises any one may see, how easy it is to be revenged on all wicked designing Men, who make Religion the End of their Knaveries, in the Church as well as in the Sanctuary, where the Example of Virtue sits at the Helm, under whose Shepherd's Crook the Lion, the Tiger, the Wolf and the Fox, feed among the Sheep without tearing any, because the Example of Virtue liveth to the Principles of Revealed Religion, which all our Interest, Temporal as well as Spiritual, prompt us to observe; which if we do, the Judgment of God will fall fast enough upon all *Antinomians*, *Inchanters*, *Sorcerers* and *Deluders*, as well as upon their *Sycophant Imps* and *Talebearers*, who have the Insolence to ask you, when they have made your Disgrace publick amongst the *Flesh-Flies*, the better to prevent from publick Justice their *Locusts*, *What ails you to be so indifferent, and why don't you complain if you have received any Wrong?* by promising they will stand by you to have Justice done. To whom you shall have no sooner hearkened, and declared your Grief, but they will tell you, that such a thing is a general Report, to which no Credit can be given; but *Poientes* is known for a common Cheat, and *Omexanates* for a duple Perjurer. Both have a Relation to *Kathedras* the Preacher, therefore they are *Saints*: Nevertheless both are *Forsworn* and *Cheats* too. That is nothing to Men to whom Sins are not imputed, tho' tis a Mortal one, ever to divulge, That *Poientes* and *Omexanates* are *Cheats* and *Perjurers*.

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*The End of the Second Part.*

T H E  
**French Politick**

Unfolded, &c.

**PART III.**

*Wherein the Enlighteners pretend to be Enlight-  
ned, with the Discovery of the most abominable  
Cheats and Wickedness under pretence of Reli-  
gion.*

*Being a Continuation of the Allegory between the  
Beavers and Foxes, wherein the Doctrine of  
Antinomians is detected by those very Passa-  
ges of Scripture, upon which they ground all  
their Knaveries and detestable Errors, in Thir-  
ty Nine Articles, call'd The Castorian Liturgy.*

**The ALLEGORY.**

**T**HE Foxes having examin'd the Castorian Liturgy,  
return'd into the Assembly of the Beavers, and  
the pretended Prophet made the following  
Speech.

THE



**T**HE incomprehensible, insearchable Beings (saith he) who knew Things and call'd them by their Names before ever they were made, have now Revealed to us the whole Design concerning Redemption. By which Revelation it appears, that they have no respect of Nations, no more than of any individual Member of any Society, Ranks or Degrees whatsoever, the Nation of Beavers being made Cohere of all Bliss with that of the Eubages, for which Reason, we are ordered by Divine Inspiration to receive you into our holy Communion, and to ask of you likewise the same Favour, that there might be no more Exception between us; by which Inspiration we understand that the Beavers are in the Number of the Elect, a Mystery unknown to us before, even till now that we have been order'd to compare all the Articles of our Confession of Faith with those of the Castorean Liturgy, which we find exactly to agree in all the Fundamentals. Therefore in order to obey the Commands of the Spirit of Wisdom, I am charged to declare to you the Order of Heaven, purely as I do receive it, in the End that we might no longer make two separate Nations, but One, since we have but one Faith, being all guided by the Shepards of our Souls, who are true Vicegerents of the Gods, being as many Divine Embassadors or Visible Guides here on Earth.

At which Totology or Repetition of Visible Guides, the Doctor of the Beavers, who had undertaken the Defence of their Law and Religion before, stood up and interrupted the Prophet, whom he found going upon endless Divisions; by asking him what Report their Confession of Faith could have with the Castorean Liturgy, since the Foxes had, by their own Confession, a numberless Number of Gods unknown to the Castorean Nation, who never knew but One; because nothing can make or

precede

precede Infinity, which must be the efficient Cause of all Things, whom we call GOD, or *Infinite Being*, because an infinite, simple Essence must be *Eternity*, which nothing can precede nor comprehend, for Infinity can have no Limits; and if so, as there is no cause left to doubt of it, then we can't judge of the excellent Perfection of that Infinite Being but by the Objects contained one by another, which fall under our Senses as far as passes the reach of our Understanding, tho' not against our Reason, because of the exquisite Order which all contained Beings keep in their several Motions, which makes us conclude that an *Infinite Mind* must needs contain them all, because each individual Member of this Universe concurs alike in a perfect Order, which farther demonstrates that Order to have an Affinity with the Principle of Unity or Maker and Framer of all Things, which must be Infinite, because Eternity can't precede nor make it self; and if so, as there is no cause left to doubt of it, then all Things produced must need be the Effects of the Cause which produceth them all, and if they are the Effects of a Cause which produceth them all, then they are Finites, because they are contained by their Efficient Cause, which must be Indivisible because Simple; Simple because of a singular Essence; and of a singular Essence because there cannot be but one Infinite Mind. Therefore this Infinite Mind, or Unity of Principles cannot be but one, nor be suppos'd to be more than one, without contradicting the Light of Natural Reason, tho' above the Reach of it, yet never contrary to its pure Light; *Unity* also being essential to Reason, by which we judge best of the excellent Perfection of the Cause, thro' the exquisite Frame and Order of of its Effect, being also contained our selves by our Contingents, as all things beside are, by that efficient Cause or Contingent of all things, which must be that infinite Mind or Principle of *Unity*, whom we call God.

Therefore (added the Doctor) Where can you find a Plurality of Gods? and where have you found in our *Liturgy*, that we confess any more than One.

The Fox Prophet (who wanted no more Impudence than  
Confi-

Conscience) reply'd, That they did not confess any more than One themselves, but that they had committed a Fault in the Construction of the Number, which is always Plural in the Language of the Druides, having no Singular one except in their Writing, where their Singular is mark'd with a Point, call'd Jure Divino.

So (said the Doctor, who saw the Evasion of the Fox) Then you believe that there is but one God?

Yes, indeed, said the Prophet.

I.  
Very well (reply'd the Doctor) If there is but one God, as Nature her self manifesteth his Power and Majesty, thro' the Order of her concurring, individual Members, which cannot be concerted without such a divine Mind, or Principle of Unity and Wisdom it self, then there can be but one Law for the Rule of Reason, grounded upon Reason it self; because Unity being essential to it, there can be no more, without which there is neither Hope nor Fear, because without Law there is neither Promises nor Threatnings, Happiness nor Grief. The Observation of which Law must be called Religion, and the Observators of it a Church or Assembly of the Faithful: Therefore as there is but one God, there can be but one Law, but one Religion, and but one Church, or Assembly of the Faithful, thro' this whole sublunary World; and if so, as there is no Cause left to doubt of it, then that Law must be Immutable, because Unity is essential to it. Therefore (added the Doctor) Where can you find the Mutability of that Law? and where have you found in our Liturgy, That it was changeable according to the Occurrences of Time. For Want of a right Use of the Castorean Tongue (answered the Fox Prophet) We have also ill construed the Word changeable, which has no other Meaning in the antient Dialect of the Eubages, than immutable, no more than our own to this day. For which Reason, maugre all our Exactness, we often make gross Sillocismes.

So (said the Doctor, who sited to take any Notice of his Evasions, and mental Reservations) Then you believe as there



is 'but one Law, that it is Immutable, and ever in full Force.

Yes indeed, said the Prophet.

## II.

Very well (*reply'd the Doctor*) if there is but one immutable Law as the Light of Natural Reason, upon which all its Precepts are grounded, does convince us of its Immutability; because *Unity* is essential to it, then there can be but one Way to observe it, call'd *Religion*, which can have any Affinity to the Law, and no *Religion* can have Affinity to the Law, but such as all its fundamental Articles concur alike to the Principles of *Unity*, without any Contradiction whatsoever; for in *Discord* there can be no *Unity* of Principles, and therefore no *Religion*, no Law, nor no God neither, since we prove, that without *Unity* there can be no Principles; and if so, as there is no Cause left to doubt of it, then that Law must be understood of all its Professors, call'd *Church*, since the Profession of the Law is call'd *Religion*.

We don't doubt of that (said the Prophet)

So (*answer'd the Doctor*) Then you believe that as there is but one God, and one Law, that there is but one Religion, and one Church also?

Yes indeed; said the Prophet.

## III.

Very well (*reply'd the Doctor*) If the Law must be understood of all its Professors, then the Form of its Profession, call'd *Religion*, must be understood also, or else there can be no Occasion of Law. But as we are convinced of the contrary, by the Light of Nature, which is the Effect of the Principle of *Unity* and *Wisdom* it self, then we must be convinced, that such Principles of *Religion*, as have any Affinity to the Law, by a mutual Concord, are the Forms of divine Worship.

We never doubted of that, said the Prophet,

Very well (*reply'd the Doctor*) Then you believe, That any fundamental Principle of *Religion* whatsoever, contrary

rary to Reason, can have no Affinity to the Law ground-  
ed upon Reason, because there can be no Unity in Dis-  
cord. ?

*Yes indeed ; said the Prophet.*

## IV.

*Very well (reply'd the Doctor)* Then you believe, That  
any one Principle of Religion whatsoever, which contradicts  
itself, does prove all the rest to be nothing at all. Because  
it cannot be supposed that there is a Concord in Contra-  
diction, nor that any such discordant Principles can have  
any affinity to the Law, which is grounded upon Reason  
essential to Unity ;

*Yes indeed ; said the Prophet ;*

## V.

*So (reply'd the Doctor)* Then you believe, As there is no  
breaking any one Point of the Law without breaking 'em  
all, that likewise, except all the Principles of Religion,  
concur alike to the Principles of Unity, the End of the  
Law, that there is no Religion at all, because we cannot  
suppose that there is Unity in Discord ?

*Yes indeed ; said the Prophet.*

## VI.

*Very well (reply'd the Doctor)* Then you believe, That  
Unity which is essential to the Law, must be also essential  
to all the Principles of Religion, or else there can be no  
Principles of Religion at all, because it is proved that there  
is no Principles in Discord ?

*Yes indeed ; said the Prophet ;*

## VII.

*So (reply'd the Doctor)* Then you believe, Since there is  
nothing in the Law above the reach of human Understand-  
ing, that there can be no Principles of Religion contrary to  
the Light of Reason, tho' perhaps above it ; because it is  
proved, that Unity is essential to all the Principles of Re-  
ligion

ligion, or else it cannot be call'd a Religion, because it is proved, that there can be no Principles in Discord? I or  
*Yes indeed; said the Prophet.*

## VIII.

Very well, (*replied the Doctor*) then you believe, since the Law contains all the Precepts of Religion, or Form of Divine Worship, because all its Principles concur alike to the Principle of Unity, which is God; That nothing can be added to the Law, nor diminished from it, without destroying all the Principles of Religion, because the Law is immutable.

*Yes indeed, said the Prophet.*

## IX.

So; (*replied the Doctor*) How comes it to pass then, that you take the Second Precept of the Law, which says, *Thou shalt not make to thy self any graven Image, &c.* and add \* Five Articles of Faith to the Principles of Reveal'd Religion, never Instituted by the Legislator, who offers nothing in the whole Reveal'd Religion but Conditionally?

*These are two gross Silocisms, I must confess (said the Prophet) but a Misconstruction of our Articles of Faith in the Castorean Tongue, cannot imply that they are more or less than they are in Reality; for we deny all Doctrines which add too, or diminish from Reveal'd Religion the least Thing whatsoever.*

Very well (*replied the Doctor*) then you believe that any Principle whatsoever, or fundamental Doctrine, taken off from the Principles of Reveal'd Religion, as the Promise of Recompence to Good Works is one; does undo the whole Scheme of Reveal'd Religion, as well as the taking one Point of the Law, undo's the whole Law, which cannot be done without to Ungod the Principle of Unity, as already prov'd by the Immutability of the

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\* See the foregoing part, page 21.



Law; as also that no discordant Principles can be added to Reveal'd Religion without undoing all its fundamental Principles, instituted by the Legislator?

Yes indeed; said the Prophet.

## X.

So; (*replied the Doctor*) then you believe that the principles of Reveal'd Religion, which are the Conclusion of all Things (and must be so, because Unity is Essential to 'em) must be intelligible to all the Professors, call'd Church, which cannot be but one also, since it is prov'd that there can be no Union in Discord.

Yes indeed; said the Prophet.

## XI.

Very well; (*replied the Doctor*) Then you believe that Reveal'd Religion (prov'd immutable because of its Affinity with the Law) Essential to Unity, do's contain the whole Will of the Principle of Unity, call'd God, as already prov'd, without undoing its whole Scheme, because of its being the Conclusion of all Things, call'd Gospel Eternal?

Yes indeed; said the Prophet.

## XII.

So; (*replied the Doctor*) How comes it then to pass, since the Gospel contains the whole Reveal'd Will of the Principle of Unity, intelligible to all the Professors of it, call'd Church, as far as every one is concerned to know for the Good of his Soul; that you call such Reveal'd Will of God, a Waxen Nose and a Dead Letter, which has no other Power than what your Great Eubages give to it, and which cannot be understood by other than a Second Revelation; all whom you call your Visible Guides here on Earth, supernaturally Inspired, as Vicegerents and Embassadors of the Legislator, to whom

\* See pag. 22, of the foregoing part.

he manifesteth his Will, which you confirm by \* Synodical Sanctions, and call 'em immutable Decrees :

*These are as many Sinonimous Expressions in the ancient Dialect of the Eubages, who often express'd the Effect for the Cause (said the Prophet) for we believe all the Articles contain'd in the Castorean Liturgy, which are call'd the Acts and Epistles of the Disciples of the Legislator.*

Very well ; ( replied the Doct<sup>r</sup>, who saw the gross Evaluation of the pretended Prophet ) Then you believe that there is no such Creatures here as Spiritual, Visible Guides, or Embassadors of the Legislator ; nor that there is Occasion for any, considering that the Principles of Reveald Religion are understood by all its Professors, call'd Church ?

*Yes indeed ; said the Prophet.*

### XIII.

So (reply'd the Doct<sup>r</sup>) Then you believe there can be no Occasion of Inspiration nor Revelation to manifest the Will of the Principle of Unity amongst the Faithful ; that is to say, amongst such as have received the Faith, whose Principles of Religion concur alike to the Principle of Unity, without any Contradiction ; because it has been proved, that there can be no Unity in Discord ?

*Yes indeed ; said the Prophet.*

### XIV.

Very well reply'd the Doct<sup>r</sup>) How comes it to pass then, That your High Priest, who assembles you from the four Corners of the Earth, † is supernaturally inspired by the Spirit of the Principle of Unity: as well as all other Embassadors of the Legislators, and your selves too, who are moved by the same Spirit. esteeming it Robbery to be active and free, tho' contrary to the Principles of Revealed Religi-

\* See page 19, 20, 21, of the foregoing part.

† See the foregoing part, pag. 19, 20, 21.

on; which promise nothing to the Faithful, but conditionally to such as are brought to the Knowledge of that *Eternal Gospel*, which none embrace but those whom the Principle of Unity draws to the Legislator; that is to say, all such as are concern'd for *Futurity*, whom he manures so, that they come to know the Truth, in which he leaves 'em under his governing Providence: to improve that Talent of Knowledge; as appears by the Promises and Threatnings made to the Actions of every free Agent; that is to say, to all those that are rescued from the Chain of *Idolatry*, *Heresies* and *Scismes*, whom I call Free, because the Principle of *Unity* draws them from *Darkness to Light*, according to Promise; For those whom he hath seen he has also called, those he has called to *Repentance* he hath justified, and those he has justified he hath also Sanctified. By which Premises it appears that none come to the Legislator but such as the Principle of *Unity* has delivered or untied from the Chain of Error, and that he forsakes all such as give themselves to all *Winds of Doctrine*, in slighting his preventing Grace thro' the *Imagination* of their own Hearts, as the rebellious Nation of the *Jews* did, who were rejected for that Reason, and another taken in their Place, which was not the Nation of the Principle of *Unity*, as our Liturgy evidenceth it, as well as the Reason why they were rejected in these following Words. *It was necessary that the Word of God should have been Preached unto you (meaning the Jews) but seeing ye put it from you, and judge your selves unworthy of everlasting life, lo we turn to the Gentiles, Acts 13, 46.* Who are ordained to eternal Life, as many amongst them as are glad and rejoice at this good Tydings, or Pardon of Sins and Salvation by the Legislator, to whom they are drawn by the Principle of *Unity*; because, *it is not of the Will nor yet of the Deed, but of God, who shews mercy to whom he shews mercy, thro' this Light of the Gentiles, who is Salvation to the Ends of the Earth.*

By which Premises 'tis most evident, that all such as slight this preventing Grace of the Principle of *Unity*, are in perfect Bondage to the *Imaginations* of their own Hearts, as the *Jews* were; I mean such as rejected the

Offer



Offer of Salvation, without giving them Occasion wherewith to complain of the Proceedings of the Principle of *Unity*. Shall the Vessel made to Dishonour say to the *Potter*, *Why hast thou made me so ?* the while out of the same piece of Clay, that very Vessel has crumbled in the hands of the *Potter*, who has been forced to make it to less Honour than he First intended, as appears by the other Vessels which have not so miscarried in his Hands, though out of that same piece of Clay ; for it cannot be supposed that ever the *Potter* should pretend to make out of the same piece of Clay, one Vessel more to Dishonour than the other ; that would be against the Improvement of his Art, which is always to aspire to more Exactness and Perfection.

By which Premises 'tis most evident, that the Principle of *Unity* is compared to the *Potter*, who continually keeps turning the Wheel, and the piece of Clay, to all the rational World, of which he forms every individual ; all those to Honour being such as don't crumble in his hands, but keep stedfast in Unity of Particles ; that is to say in the true Knowledge of all the Principles of *Revealed Religion*, the rest, that refuse to embrace it, being compared to the obdurate *Jews*, and to all other *Infidels* and *Hereticks*, who slight this manuring and preventing Grace of the Principle of *Unity*, by giving themselves to the Delusions of their depraved Imaginations. Therefore how can you esteem it Robbery to be active and free to chuse good or evil ; since it is made out, that your crumbling in the hands of the *Potter*, are your own Acts as well as your keeping stedfast to the Principles of *Revealed Religion*. to soon as ever you are brought to that Knowledge, which frees you from the Chain of Delusion, and Bondage of Ignorance and Prepossession. Therefore I say, how can you be moved by the Spirit of the Principle of *Unity*, if you are ignorant of the Principles of *Revealed Religion* ; and if you know them, what Occasion have you of Revelation, since you are free to stand fast to the *Unity* of those Principles of *Revealed Religion*, or crumble your selves in the Hands of the Principle of *Unity*, as appears by the Promises made to your Obedience, and Threatnings to your Disobedience,

which cannot be made but to free Agents, since all Promises and Threatnings in *Revealed Religion* are Conditional.

We never understood the Doctrine of *Inspiration* and *Revelation* to be any thing else than that preventing Grace of the Principle of *Unity*, nor to be moved by the Spirit of the Principle of *Unity* no other ways then when we do the Work of the Spirit, said the Prophet who found himself hard set to on all sides that he could turn.

So (reply'd the Doctor) If the Principle of *Unity* does alone manure the Minds of the Unfaithful, by this preventing Grace, till the Unfaithful believeth, or discontinues to be Unfaithful; which is as soon as he walketh in the Light of all Truth. How comes it to pass that you have spiritual, visible Guides here on Earth supernaturally inspired, whom you call *Vicegerents* and *Ambassadors* of the *Legislator*, contrary to all Designs of *Inspirations* and *Revelation* whatsoever; since the fulfilling of all things by the Author of the *New Covenant*, does send the Spirit of the Principle of *Unity* to comfort, to help, to uphold, and defend the Faithful from all Tribulations the *World* the *Flesh* and the *Devil*?

Sir, (said the Prophet, who found himself in a Labyrinth) *Our Antient Dialects* is so full of Idioms and Antitheses's, that it is impossible for us to translate any of our Articles of Faith in the *Callorean Tongue*, without committing some Incongruities; but a Misconstruction, as I said before, can neither add to, or diminish any thing from *Revealed Religion*.

Very well (reply'd the Doctor, who saw the gross Evasion of the pretended Prophet) Then you believe there can be no spiritual, visible Guides among such as are drawn to the Knowledge of *Revealed Religion*; and that none can be taken for such without to ungod the *Legislator*, who has fulfilled the Law in his Manhood, and satisfied to divine Justice in the same, by the Sacrifice of himself, whom he has raised to Immortality, which none could do but himself, who is the second individual Person of the Principle of *Unity*, proved indivisible as well as the Author of Life, since he raised himself from among the Dead unto eternal Glory?

Yes indeed; said the Prophet.

## XV.

*So (reply'd the Doctör) How comes it to pass then, since the Disciples of the Legislator reduced the Principles of Revealed Religion into a Form, which must be the Reason why those Disciples were called Ambassadors, and none else; since none but them were supernaturally led by the Spirit of the Principle of Unity, that you call mortal Creatures, and sometimes very wicked Rascals too, your visible Guides in the Rule of Faith, which is intelligible to all the Faithful and Reasonable Creatures, who are made active and free?*

*We are satisfied of that Truth, (said the Prophet) And what we understand by spiritual, visible Guides, or Vicegerent and Ambassadors of the Legislator, here on Earth, don't mean any thing else, in our Dialect, more than what the Name of Rulers and Governours do in the Castrean Tongue,*

*Very well (reply'd the Doctör) Then you believe that the Legislator constituted his Disciples Rulers over the Faithful, whom he empower'd with his Spirit, that they likewise constituted as many others under them, as the Principle of Unity had rendered capable to supply their Places; who did also constitute others from one Generation to another, till the Church was establish'd through the Earth, which could not be done without the Power of the Principle of Unity: Which Power could not remain necessary. after Princes and Great Magistrates had declared themselves Defenders of Revealed Religion; because they support by their civil Power that Revealed Religion, which the Spirit or Power of Unity established upon Reason by Wonder and Amazement?*

*Yes indeed; said the Prophet.*

## XVI.

*So (reply'd the Doctör) If there is a Church, as no Body can doubt of it by the Premises, then the Consequence is, That there must be a Church Government; because it cannot be supposed, that a Society of Reasonable Creatures is without an Order, nor that an Order can be without a Form. But if there is a Form of Church Government, then*



there must be a Law, and if there is a Law, then it must be grounded upon Reason, and if the Law is grounded upon Reason, then it must be intelligible and immutable, and if so, there can be no Occasion of a Spirit of Inspiration nor Revelation to inspire, or reveal to us what is already inspired or revealed. In *Revealed Religion*, for we can't see how any Principles whatsoever, which are seen and known should need an Inspiration or Revelation, to understand what is seen and known. By which Premises we may conclude, since the Legislator is the End of the Law, that *Revealed Religion*, which is the Effect of it, is the Conclusion of all things; and if so, as there is no doubt of it, then there can be no Inspiration nor Revelation among the Faithful; because Inspiration and Revelation do ever include what is neither inspired nor revealed before; since it is proved already, That Inspiration and Revelation do ever include a Mutability or Alteration in Principles contrary to *Revealed Religion*; which is known immutable, since it cannot be thought how an End or Conclusion should be put to what do admit of Increase or Decrease, as Inspiration must needs add to, or diminish something from the Principles of *Revealed Religion*, as already proved; and if so, as there is no Cause left to doubt of it, then all Creatures who pretend to Inspiration or Revelation, under the Oeconomy of *Revealed Religion*, are all *Inchanters* and *Sorcerers*, without Church Religion, Law, or any Principle of Unity whatsoever, for there can be no Immutability in Discord. Therefore no Asserters of Inspiration and Revelation, beside what is inspired and revealed under the Oeconomy of the new Covenant can't have any Principle of Unity, because the Law admitteteth of no Changes. Therefore the Doctrine of Inspiration and Revelation, ever since the *Revealed Religion*, is set in Form by the Disciples of the Legislator, do include, that all Pretenders to it have neither *Religion*, nor Principle of Unity whatsoever.

Yes indeed; said the Prophet.

## XVII.

Very well (*reply'd the Doctor*) But how comes it to pass then, that your *High Priest* as well as each individual Teacher among you, pray to the Power of the Principle of *Unity*, who has revealed to the Legislator and Mediator, the Will of the Principle of *Unity*, and who has wrought in his human Nature all the necessary Wonders sufficient to persuade the most obdurate and incredulous, that the Legislator is the Principle of *Unity* himself, as well as Man whose Will is declared to the Capacity and Reach of every individual Believer, that he will inspire and reveal to you what he has so done to the full Content of all the Faithful? How comes it to pass, I say, that you pray to the Principle of *Unity* in his two Natures, Divine and Human, that he will send his Power or Spirit to inspire, or reveal to you, what the same Spirit has already inspired and revealed to all the World. It may be, the while you have no Intent neither to do what your very Conscience accuseth you of Neglect, no more than Inclination to embrace any Sentiment of *Regeneration*, as appears by the *Extortion* of your *High Priests* and *Leaders* in the Delusion of the Simple, whom they keep in Ignorance and in Prejudice against the most evident and convincing Truths imaginable, so far as to forbid them all Manner of Instruction by the Lecture of any Author who may disabuse them; at the same time that they pray the Power or Spirit of the Principle of *Unity*, to inspire and reveal to them the Will and Pleasure of the Father and the Son: Nay, much more too, for they pray him to do in them the Will and the Deed, esteeming it an Affront to him to concern themselves in any thing concerning *Morality*, at the same time that they esteem themselves visible Guides of the Faithful, and Vicegerents and Ambassadors of their Glorified Legislator; which is two Contradictions so gross and absurd, that we are ashamed to think on 'em?

*We don't uphold such Sentiments* (said the Prophet) *for we detest them all as meer Forgeries of the Devil.*

So (*reply'd the Doctor*) How comes it to pass then, that your *High Priest*, call'd the *visible Guide*, as well as the

Emdassadors of the Legislator, call'd Ministers of the new Covenant, do all pretend to Inspiration and Revelation, as well as your self, if we can trust you upon your Word.

*We don't pretend to any more Inspiration and Revelation than to what is already inspired and revealed (said the Prophet) and as to our visible Guides, Vicegerents and Ambassadors of the Legislator. I told you before what they meant.*

Very well (reply'd the Doctor) How comes it to pass then, to maintain my Argument, that your Vicegerents and Ambassadors take off the second Precept of the moral Law, the Promises of Recompence made to good Works, and add *Five Sacraments to Revealed Religion*, never instituted by the Legislator, no more than a saving Faith without Works, an *Imputation of Sin to the Legislator*, a Predestination which necessitates every individual, reasonable Creature to their Actions during this Life, an Election with an irresistible Grace, and a Reprobation without Possibility of Amendment whatsoever, as we read it in your Confession of Faith, † as well as your being *passive*, which is the Consequence of that Doctrine of *Predestination*, which render you unactive or incapable to act by any Power essential to your Nature. By which Premises 'tis most evident, that you *ungod* the Principle of *Unity*, by making him *Author of all Evil and Mischiefs*; that you destroy the End of *Creation*, by making the Spirit of the Principle of *Unity*, *Author of all your Actions*; that you destroy the Design of *Redemption*, because you destroy of all Necessity the *Law natural and positive*, by your Unactiveness; that you destroy all the Principles of *Revealed Religion*, by your *Inspiration and Revelation*; that you destroy the Merit of the Legislator, *by imputing your Sins to him*, and *by making your own Merit of good Works exceed the Price of Heaven*; and that you destroy the Use of *natural Reason*, *by denying your Acts to be your own*; because you call your selves *just and Innocent* tho' your very Acts give you the Lye; for all your *Imputation of Sin to the Legisla-*

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† See page 18, 19, 20, 21, 22 and 23, of the foregoing part.



tor, who can never be Author of them, except he cheats your Senses as you pretend that he does your Reason, which is contrary to his Nature, because the Principle of Unity can do no Evil. By which Premises tis most evident, that you have neither God nor Law, that you have neither Principles nor any Form of Religion whatsoever; but that you are Gods, Laws and Principles your selves, as appears by your Blood-thirsting after all those that refuse to fall down and worship you, under a specious Pretence of worshipping something else: For which Reason ye must be Gods. as the Principle of Unity says by his Prophet, *Are ye not Gods, in Effect?* since you convey the Overplus of the Spirit of Prophecy in as many Rivulets, into those whom you design to render Prophets like your selves, you are so, and the Principle of Unity too, for you are already Legislators, as appears by your Synodical Sanctions or Church Commandments; as also, by your Knowledge of future Events; by which Token you must be Gods, Kings, Priests and Prophets, as appears by the Blood of Victims that you offer to your selves in your daily Sacrifices, as we find it written in the 18, 19, 20, 21, 22 and 23 pages of your Confession of Faith?

Which Conclusion dismayed so the Prophet, who found the Doctor had a Copy of whatever they delivered in their Speech, that he made all the Shifts he could to evade the Doctor's Reply; just as Hereticks and Infidels, who hate you upon Principles, use to do, till they have a fit Opportunity to destroy you. Answered with a seeming Gravity.

That if their Confession of Faith had been uncarefully translated in the Castorean Tongue, that could not imply a Discord of Principles, considering the Castorean Dialect was such an abstract Language that it was hard for any Strangers to Construe extempore, in Etymologick Terms, the Confession of Faith of the Antient Eubages, in whose Language it was written being a Dialect so Idiomatick, That they could not find Figures enough in the Castorean Tongue to place a Quarter of these Idioms; and, besides that, they often changed a Vowel  
for

for a Consonant, and pronounced V for B, and B for V; As for Example saith he) Instead of saying Vos, we say Bos, and so of a great many other Substantives and Adjectives Names besides, too long here to be related: But as to our Principles of Revealed Religion. they all concur alike with yours to the Principle of Unity; of which you may be satisfied, as I hope to make it appear so soon as I am better instructed in the Castorian Dialect. Therefore [added the Prophet] Pray have a better Opinion of our Holy Religion, which you can't Condemn without Condemning your own.

Which Sort of put off made the Doctor conclude, That the Prophet begg'd the Question; For which Reason he ask'd him, If they Condemn'd, as a pernicious Doctrine, that Inchainment of Events call'd Predestination, which necessitated not only the Actions to each one, but also which made the Principle of Unity Author of them all, and himself a meer Sinner and a Cheat, his Promises ineffectual, and Religion vain?

Yes indeed; said the Prophet.

### XVIII

So (reply'd the Doctor) Then you believe what is meant in Revealed Religion by Predestination, cannot be any thing else than that Time appointed in which the Sinners should be call'd to Repentance, by the Legislator manifested in the Flesh, to whom none can come except the Divinity of the Legislator draw him to the Knowledge of his Manhood; who has made Attonement to his Divine Justice by fulfilling the Law, and by giving his Manhood in Ransom for Sin, eternally so appointed no doubt, since the Principle of Unity must need see the End of all his Works, as he must needs, to elect all those who shall persevere in Obedience to the Principles of Revealed Religion; as he must needs reprove, because of his Justice, all those that shall disdain his Promises and Threatnings contained in Revealed Religion?

Yes indeed; said the Prophet.

## XIX.

Very well (*replied the Doctor*) then you believe that no reasonable Creature can be necessitated to any involuntary Action good or bad whatsoever, under the Law, since the Promises and Threatnings of it so plainly demonstrate, That all reasonable Creatures are free Agents because of their Liberty of Choice.

Yes indeed, said the Prophet.

## XX.

So (*replied the Doctor*) since you grant that there is no Inchainment of Events, nor nothing which can necessitate any one to his Actions, beside his own free Will, then you must believe that no Creature, tho' ever so Reasonable, can live to all the *Principles of Revealed Religion*, because conceived in Sin, and prone to Iniquity; for which Reason no Sinner, tho' ever so Repentant, can merit the Price of Heaven, which is the Reward of all the *Faithful Penitents*; That Heaven is a free Gift which none can give beside the *Legislator*, who is Spotless, as the *Mediator of the New Covenant* ought to be, since Heaven is of an Infinite Price, which cannot be had but by a Merit which can equalize it, no where found but in the *Manhood of the Legislator of the New Covenant*.

Yes indeed, said the Prophet.

## XXI.

Very well (*replied the Doctor*) How comes it to pass then, that you are not permitted to doubt of your *Election*, nor of the *Reprobation* of others, the while your Consciences accuse you all of your Unworthiness, and to be no better than those you put into the Rank of *Reprobates*?

Because (*said the Prophet*) *that the Legislator does merit for us.*

So; (*replied the Doctor*) but Heaven is a Gift, and therefore what Certainty can you have of a Thing you esteem and know your selves unworthy to receive?

Because we live by Faith, said the Prophet.

Very



Very well (*replied the Doctor*) then if you live by Faith, you do worship the *Principle of Unity* in Spirit and in Truth, so you do the Work of the Spirit, and there can be no Guile in you, which implies that you are Guiltless; For which Reason you may be assured of your Election, but I thought to have heard you say in the 18th page of your *Confession of Faith*, *That all Sin was Mortal?*  
*'Tis true* (*said the Prophet*) *But we meant all Sin unrepented of.*

So (*reply'd the Doctor*) Then you acknowledge *Repentance and Amendment of Life* to be free Acts of the Rational Creatures?

*Yes indeed;* *said the Prophet.*

## XXII.

Very well (*reply'd the Doctor*) How comes it to pass then, that the Spirit does perform in you the Will and the Deed; by turning and winding of you as a Bowler does his Bowl \* upon an uniforme Bowling-green, since you esteem it an Affront made to the *Principle of Unity* to call your *Repentance and Amendment of Life* your own Acts, but his, contrary to what he says in *Revealed Religion*. If you don't repent you shall all perish likewise, Which proves, That your *Repentance* must come from you, and not from him; for the *Principle of Unity* manifested in the Flesh cannot lye?

*'Tis very true* (*said the Prophet*) *But there is another Incongruity in the Construction of that Part of our Confession of Faith, which would take too much Time to come to the Etimological Derivation of Words. For which Reason, I refer you to the 18th foregoing Article.*

Very well (*reply'd the Doctor*) Then you confess your selves to be Active and Free Agents under the Oeconomy of the New Covenant?

*Yes indeed;* *said the Prophet.*

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\* See page 18, 19.

## XXIII.

So (*repeated the Doctor*) How comes it to pass then, that the *Legislator* is accountable for all your Actions from one Generation to another, contrary to your free Agency as it is written in the 18th page of your *Confession of Faith*; where it appears, that he merits all for you, by *imputing your sins to himself*, without which good Office you assert that there should be no *Justification* contrary to what is said in *Revealed Religion*; That he who Repented in the Temple returned Justified to his House, while the proud, conceitful, who pleaded his good Works, went Condemn'd by the Principle of Unity. Just as the obdurate Jews, who loved darkness better than light were; and Pharaoh before them, who was the true Type of their Obduration, notwithstanding all the Marvels which were wrought before him and them by the Two Legislators; the First being only the Type of the Last, because his Law was Carnal; that is to say, it promised nothing but temporal Bliss and Punishments to the Actions of each individual reasonable Creature; instead of that of the Last which contains eternal Bliss or Punishment according to each ones Actions, with a temporal Felicity or Infelicity above it, the while we remain upon Earth?

'Tis very True; said the Prophet.

## XXIV.

Very well (*reply'd the Doctor*) Then you believe that the glad Tydings of this last Law-giver who has the Promise of Life eternal, as well as the Power over Death was an Occasion great enough to inflame the Zeal of all those who had any Sence left of a Future State, and much more of those who expected him, since it is written, *Your Sons and Daughters shall prophecy, and your Old Men shall see Visions*. As the Thing seems Natural to us when we are under Bondage, and that we expect a mighty Deliverer to dream of his Magnimity by the great Desire we have to be rescu'd from Bondage. Inasmuch, often that we have an Insight of the Manner of our Deliverance long before it comes to pass; because we, who find our selves under Bondage

Bondage, know better the Worth of Liberty than those who expect no Deliverance; which may be a good Reason why our Sons and Daughters, who are the most Zealous for Liberty, do ever prophecy the *Power and Majesty* of the *Legislator*, till he come to restore our *invaded Liberty*: At which time there is no more Ocaſion of Dreams concerning him, than of prophesying to us the Manner of our Deliverance, ſince our Law is put in Force by him, who has fought our Battle, and overcame the *Tyrant Invader* of our Law and Liberty; to which Law nothing can be added to, or diminished from, without breaking the whole Scheme of it, as we find it written in the Form of *Revealed Religion*, given unto the Saints, preordained to eternal Life; which is the Heavenly Gift preordained to the Faithful Servants, as the Curse is preordain'd to the Obdurate and Perfidious Ones, who turn the preventing Grace of the Principle of *Unity into Lasciviousness and a Jargon*.

By which Premises 'tis most evident, that all our Acts are our free Acts, Good and Bad, tho' not the Government of them?

Yes indeed; said the Prophet.

## XXV.

So; (*replied the Doctor*) then you deny the Principle of *Unity* to be the Author of any one of your Actions good or bad whatsoever; because none can suppose that he can do what he commandeth to be done under Promise of Reward and of Punishment for not doing it, ſince it is granted that the Principle of *Unity* is immutable and cannot lye?

Yes indeed, said the Prophet.

## XXVI.

Very well, (*replied the Doctor*) then you believe that under the Oeconomy of the *New Covenant*, among such as take the Name of its Professors none can pretend to *Inspiration* nor *Revelation*, without turning the Form of *Godliness* into *Lasciviousness*, and that none can pretend

to



( III )

to the *Spirit of Prophecy* without breaking the whole Scheme of Reveal'd Religion?

*Yes indeed*, said the Prophet.

XXVII.

So; (*replied the Doctor*) How comes it to pass then, that you pray the *Principle of Unity* to Reveal you his Will, which is absolutely Reveal'd already to the Capacity and Reach of every one's Understanding, as far as is necessary to lead him into the Way of Truth.

The Prophet, who found that the more he struggled, the more he entangled himself in his own Snare, made the following Acclamation, the better to hide his design of begging the Question.

*O Chain! which Fools, to catch themselves, project!  
I'll stand to the Cause, and relinquish th' Effect.*

Very well (*said the Doctor, who found the Evasion*) then you do believe that the *Principle of Unity* never determin'd any Acts, nor any one to his Acts whatsoever, either good or bad, tho' he governs them all by his Over-Ruling-providence?

*Yes indeed*, said the prophet.

XXVIII.

So; (*replied the Doctor*) How comes it to pass then, that you say in your *Confession of Faith*, That all your † Actions and Motions are of the *Principle of Unity*, and none of yours?

*We understand that of our Creation and Redemption* (*said the prophet*) *because we can neither create nor redeem our selves, no more than govern our Actions.*

For the cunning Fox remembred well what the Doctor had said concerning the preventing Grace of the *Principle of Unity*, in the XIV. Article, which the Doctor took to be no more; for which reason he went on with his Question, and said,

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† See page 18, 19.

Then you believe that all the Events are determin'd by the Principle of Unity to the End of all our Actions; that is to say, That all our Actions, good and bad, have their Events of Bliss or of Curse determined to them by the Principle of Unity, who governs all the Events, by his Over-ruling-providence, as well as our Actions?

*Yes indeed,* said the prophet.

## XXIX.

Very well, (*repeated the Doctor*) then you grant that good Works deserve Recompence as well as evil Works punishment; since you confess that there are Events determined to the End of all our Actions, good and bad?

*Yes indeed,* said the prophet.

## XXX.

So; (*replied the Doctor*) How comes it to pass then, that you reject good Works as deserving no Recompence, and assert that your evil Works can't deprive you from your State of Election, because you are sure that there is no \* Uncertainty in the Event; at the same time that you esteem lesser Crimes damnable in such as you suppose Reprobates, and often call them so in a meer Intention that the Scandal you put upon them might cover the Knaveries from the sight of other People, whom you design to insnare in the same Net.

Which sharp Reply of the Doctor dash'd so the Prophet, that he thought an Angel or a Dæmon had reveal'd their above describ'd Result to the Doctor; which made him go on the following Flattery, as deligning Knaves who are catch'd in the same Net.

*Our Ancesters have taught us (saith he) to give the just Praise to each deserving Nation, but above all to this, of which you make a deserving Member; 'tis true, we have put a little Stress upon your Liturgy as well as upon your whole Nation in general, which*

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\* See page 18, 19.

*we have done thro' no other Intent than to try if your Spirits were of the Principle of Unity or no, as we are commanded to do by the Form of Reveald Religion, which is the Reason why we have intermixt a great many different Principles in our verbal Confession of Faith, to know if you would take Notice of them, or no.*

*Very well (reply'd the Doctor) Then you believe that all Revelations are at an End, since the Law is put in Force by the Legislator?*

*Yes indeed; said the Prophet.*

## XXXI.

*So (reply'd the Doctor) How comes it to pass then, that you pray the Spirit of the Principle of Unity to reveal you his Will, which that Divine and Infinite Power has already reveal'd to the Capacity of all the Faithful in whatever is necessary to be believ'd for Salvation;*

*I gave you the Reason of it in the foregoing 31st Article; said the Prophet.*

*Very well (reply'd the Doctor) Then you believe all Revelations at an End, since there is no Occasion of it now that all things are accomplish'd, no more than of Miracles to confirm that Revealed Religion, since no Body under its Oeconomy doubts of its Truth?*

*Yes indeed; said the Prophet.*

## XXXII.

*So (reply'd the Doctor) How comes it to pass then, that you have a Faith of Miracles as well as a Faith at Time, \* and that you are inspired in your Synodical Assemblies, whose Decrees you esteem immutable?*

*I gave you the Reason of that in the foregoing 31st Article, said the Prophet.*

*Very well (reply'd the Doctor) Then you believe there*

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\* See page 20, 21, 22.



is no Occasion of Revelation nor Inspiration, to reveal to us what is already revealed and inspired, since there is no Occasion of Miracles to confirm that *Revealed Religion* to us, who have been drawn to its Knowledge by the Principle of Unity?

Yes indeed; said the Prophet.

## XXXIII.

So (repl'd the Doctor) How comes it to pass then, that you are moved by the Spirit of Prophecy, as you gave us an Example of it, when you left this Assembly to go in Particular, to examine our Liturgy.

I gave you the Reason of that in the foregoing 3<sup>rd</sup> Article; said the Prophet.

Very well (repl'd the Doctor) Then you believe that there is no such thing as a Spirit of Prophecy, under the Oeconomy of *Revealed Religion*; and that all Creatures whatsoever who pretend to that Spirit of Prophecy, are as many *Incanters and Sorcerers*, who take the Form of Godliness and who deny the Power thereof by their Delusions?

Yes indeed; said the Prophet.

## XXXIV

So (repl'd the Doctor) Then you believe, also, That all Creatures, that is to say, such as give their Minds to Conivations, Mental Reservations, to Expressions of Double Meanings, are as many *Sorcerers, Incanters, Hypocritical Deluders, and Devils incarnated*?

Yes indeed; said the Prophet, who found himself deterr'd.

## XXXV

Very well (repl'd the Doctor) Who thought to have caught the Fox in his own Net. Then you believe that all Creatures, who ever attempt to do Evil that Good may come of it, as those do that tell Lies under pretence of discovering the Truth, are as many *Incanters, Sorcerers, Hypocritical Deluders, and Devils incarnated*, without God, Faith nor Law?

*Yes indeed ; said the Prophet, who begun to lose Countenance again.*

## XXXVI.

*So (reply'd the Doctor) How comes it then to pass, that you made a Mixture of true and false Principles, the better to try us, if our Spirits were of the Principle of Unity or no ?*

*To bring a Comparison is not to tell Lies (said the Prophet) For we spoke only comparatively and not essentially; that is to say, as if we had been grounded in such Opinions.*

*Very well (reply'd the Doctor, who found the Fox out of his Net, and who had no Mind to enter into Dispute with him) Then you believe the Doctrine of Inchainment of Causes call'd Predestination, which determines the Means to the End, and which must bring all the Actions of the Creature to pass because they are before seen by the Principle of Unity; to be a Forgery of Hell, as well as that of Election and Reprobation in the strict Sense of the Antinomians; who say, That the Principle of Unity has made Creatures on purpose for the Day of Vengeance, out of the same Stock with those who can't fall from their Election, since it is proved, that Election and Reprobation consist only in the Reward and Punishment of our free Actions, which are eternally predestinated to be rewarded or punished according to their Desert ?*

*Yes indeed said the Prophet.*

## XXXVII.

*So (reply'd the Doctor) Then you believe that all the Predeterminians under the Oeconomy of Revealed Religion, all such as you call Elect, who persist in Sin, all such as pretend to Inspiration and Revelation, besides to what is inspired and revealed in the Will of the Principle of Unity; all such as impute their Crimes to the Legislator, and who call themselves his Vicegerents and Ambassadors; and all such as hold any discordant Principles whatsoever, to be as many Inchanters, Sorcerers, Hypocritical Deceivers, and Devils incarnated, without God, Faith nor Law ?*

*Yes indeed: said the Prophet.*

Very well (*reply'd the Doctor*) Then you believe since the *Legislator* has made himself Propitiation for Sin ; that none go to the Principle of *Unity* but thro' him who is the Propitiation, who reconciles the Faithful Penitent Sinner to the Principle of *Unity*, which the Transgression of the Law had alienated from, till that Time pre-termined to save him, in making Satisfaction to the Justice of the Principle of *Unity*, in the Nature all alike, Sin excepted, to that which had transgressed the Law.

Yes truly (*said the Prophet, who was glad to see an End put to these Questions*) *We believe all those Thirty Nine Articles, because grounded upon Reason, and nothing contrary to Sense.*

## XXXIX.

Very well (*reply'd the Doctor*) Then will you subscribe to these 39 *Articles*?

Yes indeed ; (*said the Prophet*) *And why should not we do it, since they are our own Word by Word, as you may be farther satisfied of it by the Evidences of all these grave Eubages?* (*the Prophet pointing at his Companions and Brethren, who stood gazing upon him as if he had been a real Oracle*) *who swore with one Accord, Whatever he had said was the Truth, and nothing but the Truth.*

Very well (*reply'd the Doctor*) Then subscribe all and we shall have *Communion* together.

Which was no sooner said, but it was immediately done.

By which Emblem any Man may see, how the Children of *Darkness* do wheedle about the Children of *Light*, under pretence of *Religion* ; notwithstanding that the Children of *Light* know these for ever so great Lyars and Impostors. Nevertheless, there is no escaping from the Hands of any *Locust of the Abyss*, whatsoever, when once we have entered in Conference with them ; the more we struggle to part the more we entangle our selves, like the Bird which strives to flutter his uncaught Wing to pull that which is fixt to the Stick by the Bird-line.



**Revealed Religion** cannot be a Mystery, because it contains the *Law and the Prophets*, who have foretold of it; and besides, how can a Revealed Thing be a Mystery, since a Mystery is a hidden and unrevealed thing. But if it is granted on all hands, *That the Christian Religion is the Revealed Rule of Faith*, then the *Christian Religion* can be no Mystery, because 'tis a Rule; and if so, as there is no Cause left to doubt of it, then all the Professors of it must know it, or they can have no part in its Promises. For it cannot be suppos'd, that we can pretend to Teach to Others what we don't know our selves; nor that we shall make Use of a Rule which is no Rule to us, but a Mystery.

Therefore 'tis an easie Matter to distinguish a Man of Principles from one who has none. The First walks without Mask or Disguise, and the Last has nothing else to cover his *Knaveries*: If the first chance to slide a-side of *Revealed Religion*, he will re-enter into it at the first Sight of his Error, and repents for, in confessing his Fault, contrary to the Last, who does ever confirm his lesser Errors by some greater. and thanks God for it too, when he succeeds in his most infernal Design, as any Body may see it, in the proceedings of all *dissenting Parties* from the *Christian Church* whatsoever; how they shift with their quibbling Arguments, which may be a Recreation for *Atheists* good enough to read as much as any Comedy whatsoever, tho' they commonly end in Tragedy, chiefly when the two Parties in Contest are even Superstitious; as the *Jansenists* and rigid *Calvanists* of France, tho' in the same Sentiments, *Transubstantiation* excepted, do. Which to prove what I say, let any one read *Monsieur Arnaud*, in his *Overthrow of the Moral of Jesus Christ*, by the *Doctrine of the Calvinists upon Justification*, and the Answer to it call'd *An Apology for the Moral of the Reform'd*; where the *Christian Moral* is utterly defac'd by these two *Spiritual Muntbanks*, which is no small Encouragement to *Deists*, to *Scepticism* or *Atheism*; for when a Man of ordinary Conversation comes to read such Authors, and compare one with another, where he can find nothing to fix his Mind, he turns either a *Deist* or a *Sceptick*, and then Re-

veal'd Religion becomes the Object of his Banter and Scorn. He who first breaks the Bond of Peace will be the first cry for Peace, but not for Peace sake, only in view of establishing the Breach he has made to the Bond, by a Law.

A Man without Principles is never convinced but by Appearances; Truth is Foolishness to the Fool as well as to the Man without Principles, nevertheless, a Knave may be both a Fool and without Principles too: A Knave is he who thinks to impose on others by his own Wit, he cheats himself first, and he who is Capable to Cheat himself will never fail to Cheat all others whom he can.

A Man who Cheats whom he can is certainly a Man without Principles, that is an unquestionable Truth, and if so, then consider what a Cheat is; but a Man who can give no Reason for his Faith must be Cheat to himself, because he pretends to be what he is not; but it is prov'd in the foregoing Part, that whosoever pretends to be what he is not is an *Hypocrite*; and if so, as there no Cause left to doubt of it, then any Man who can give no Reason for his Faith is without Principles of Religion, a preposterous Fool, a Knave, a Cheat, and Errant Hypocrite, because he pretends to be what he can give no Reason for.

A Man who can give no Reason for what he pretends to be, is he who pins his Faith upon his Leader's Sleeve, whom he makes the End of his Principles, which is the Reason why some *Popes of Rome* have been so bold as to Title themselves with the Name of *Gods on Earth*, as well as some *Antinomian Protestant Leaders*, who have carried Vanity so far as to make it a Crime to any of their Sect who should attempt to complain of it, calling the Check of their Villanies an Insult to Revealed Religion; which plainly demonstrates, that they are the End of their Principles, who will never refuse Divine Worship from whosoever will worship them, no more than the *Pope of Rome*, who makes Emperors, Kings and Princes kiss his Toe; an *Idolatriy* that no *Pagans* did dare yet to carry so far by Succession. But what

what are not Men without principles capable of, none of them all can see any thing but such as refuse to pay them Allegiance. Will you attempt to desert such *Banditti*? You are Undone! All the *Flesh-Flies* of *Panders* and *Bawds*, all the *Rascalties* or *Shugian Shore-Wasps* shall be let loose upon you by the *Locusts* of the *Abbys*; if you escape the *Popish* Fury, you shall never keep from the Reach of the *Antinomian Protestant* Vengeance; a *Criminal* has some Hope that his *Crimes* shall put an End to his *Misery*, but a Man who deserts *Rome* or *Geneva* is deprived of all; and indeed, should not the *Locusts* of both Parties take the same Method, what would become of all their *Sycophants*, *Panders*, *Whoremongers*, *Perjurers*, *Cheats* and *Robbers*, their *pious Hypocrites*, who often feign to be *Robbd*, some of them in the very *Sanctuary*, where they make the Place pay for more than they ever were worth in all their Substance together, upon their Swearing of it before a Justice of the Peace, in the presence of such Men who can't chuse but know the Design too.

How can they cover the Abominations of such preposterous Villains, I say, without to defame with the greatest Inhumanity all such as have no Body to take their part, but the providence of God, which they call a *blind Fortune* when it keeps any one from their Reach?

How can they carry on their Delusions of poor, simple, credulous People, without Deluding (I don't say such as know their Impostures, but) the *Ministers* of the *Sanctuary*, who judge of them charitably, whom they call *Aminians*, and *Half Socinians*, that the very Christian Church might be Defamed with the same *Odi-um* as her most Faithful and Learned *Ministers*; in which proceeding the *Papists* have no small part, for the Mouth of these should be shut up if it was not for the Dissenting parties of the Christian Church, which the *Papists* endeavour to keep, that in the end, under the Name of *Protestant* they may Accuse the Church through the Errors of those who dissent from it under the Name of *Protestants*, by shewing that there are fundamental Errors in the *Protestant Religion*, as if the Christian Church should



consist in the Name of *Protestant*. The Church of God is neither of *Paul* nor of *Cephas*; of *Rome* nor of *Germany*, no more than of *Geneva*; the Church of God consists in the Assembly of them who *Walk in Spirit and in Truth*, through the whole Earth. And all such Men as do walk in Spirit and in Truth, I am satisfied can never bear Malice nor Envy against their Neighbours so far as to lessen the Credit of any, and much less to Villifie them amongst a Company of Flesh Flies, or Rascality of Mankind, ever Thirsting after Vengeance and plunder, as the *Antinomian Protestant*, after the manner of the *Papist*, do; Therefore any Man whatsoever who pretends to any Principles of Reveal'd Religion, and Reviles his Neighbour in such a manner that he will not be known for the Author of such Baseness, is certainly a *Devil incarnated*, without any Sentiment of Humanity whatsoever.

A Man who does embrace a wrong Notion of Religion, as of any thing else, which he gives out afterward for a Matter of Truth, shall never be beat out of his wrong Notion by the soundest Argument imaginable; because, tho' his Conscience does accuse him; he will rather be damn'd than to be thought what he is, an *Impostor*. The less Wit we have the more obstinate we be, and Self-conceited; which is the Reason why we commonly turn our Delusion into Articles of Faith, Insomuch, often that we will not look upon the best Set Form of Prayer, for fear to make Use of Repetition where there is none, at the same time that we pray by the black sooty Characters of our deluded Brains, where we can read nothing but a continual Repetition of Nonsense.

Some Teachers will be so presumptuous of these Nonsense, that they will take what they say for as many *Divine Mysteries*, because they don't understand themselves, as I heard one say once, That he preach'd so learnedly, that not above two of his Hearers beside himself could understand him; nevertheless, some of us to hear the Whims of such Insipid Teachers, because delivered without Notes, will go rather than fail, Ten, Fifteen,

or Twenty Miles, rather than cross the Street to hear the Lecture of a Lesson which will teach us the Necessity of a good Life : Is this Ostentation or No ? Is not this to be downright *Priest-Ridden* ? Let any one deny it if he can ; nevertheless, these are our *Inspired, Chosen People*, who make the Christian Church consult in a *Surplice*, or in a *Doctor of Divinity's Stole*, and who dispute upon it as if the *Surplice* or *Stole* was the *God* which all the Church-men do worship : But that is no Wonder to hear Fools and Knaves pass such a Sentence upon the Christian Clergy, for should they do otherways, they would have a God whom they have not, for such Judgment of theirs denotes absolutely that they have no God to fix their Mind unto. He who pretends to see a Fault in another that he cannot confute by a sensible Argument, is certainly a Rogue, as well as he who supposeth a Sin in the *Sign of the Cross*, which our very Saviour gave to *Constantine the Great*, to Fight under, the true Emblem of that which is given in *Baptism*, which shews us that we ought not to be asham'd to Fight under it, no more than *Constantine* was.

By which Premises 'tis most evident. That all *Separatists* from the Christian Church, *Papists* and *Protestants*, are out of the Pale of it, for they are without Principles, as all Men of Party are beside them, who must all live by their Trade ; therefore to maintain Party Men, we must turn *Hereticks*, *Schismaticks*, and *Pyrrhonians*, that is the Christian *Antinomian Charity*.

But I have carried this Argument too far in the foregoing Part, by giving to an *Antinomian Teacher* Two Church-Benefices for One, through the Vanity of the same *Antinomian* who do's Enjoy it, by whose Emisaries I was misinform'd, till now that I have enquired nearer into the Matter. The Devil will often tell you Things of himself which are not true, that if in case you come to divulge 'em he might prove you a Liar as well as himself ; and this is the Recourse of all Knaves, or Imps of the Devil, who when they can get hold of you by their reviling *Calumny*, command you to give a Reason of

of your Faith, if you don't you are gone, and if you do ( which you can't without proving them all *Impostors, Incanters, and Sorcerers* ) they will make it a Crime of High Treason for the Comparison you make of them with the Foxes, and call your Allegory which makes Men even with Beasts, a Scurilous Nonfence, at the same time that they change your Name of Dog, which they think too honourable, into that of an Amphibious Creature like a Beaver.

By this the children of God are manifest, and the children of the Devil: Whosoever doth not Righteousness is not of God. If there be first a willing mind, it is accepted according to that a Man hath, and not according to that he hath not. Little children, let no man deceive you: He that doth Righteousness is Righteous, even as he is Righteous. He that committeth sin is of the Devil; but whosoever is born of God doth not commit sin. Them who are of the faith of Abraham are called the children of Abraham, as those who (in their dispositions and actions) imitate God are called the children of God. He that saith, he knows God and keepeth not his commandments, is a Liar and the truth is not in him. But all Liars and Revilers don't keep God's Commandments, for they revile and hate their Neighbours. Therefore, He that saith to be in the light, and hateth his brother (upon any Pretence whatsoever) is in darkness even until now. He that saith he hath no sin, deceiveth himself and the truth is not in him. He that turneth his ear away from hearing the Law, even his Prayer shall be an Abomination. He who offends in one point, is a Transgressor of the whole Law. Therefore there is no more Occasion of Dispute about the Marks and Signs of the Children of God and those of the Devil, For by the fruit shall ye judge of the tree.

The End of the Third Part.



# THE French Politick

Unfolded, &c.

## PART IV.

*Wherein the Sanctuary is invaded, the King's  
Heart chang'd into that of a Lion, and the  
whole Empire divided, and Priest-Ridden,  
With an Explanation of the Figures of the  
whole Allegory, by way of Application.*

### The ALLEGORY.

**T**HE Foxes had no sooner subscrib'd to the *Thirty Nine Articles* of the *Castrean Liturgy*, but the *Beavers* acquainted the King thereof, which Rejoyced him so, that by the Advice of his Privy Council; he issued forth his Royal Proclamation enjoining all his People thenceforth to receive the *Foxes* into their Assemblies, and to their Communion, without any Distinction whatsoever.

The *Foxes* on their Side omitted nothing to cloak their *Hypocrisie*, insomuch, that they appear'd like so many Saints, which they counterfeited so well, that many of the *Beavers* Daughters fell in perfect Love with the young *Foxes*, whom they took for Husbands, which pleased well the *Beavers*, who thought they had wrought a true Conversion upon the *Foxes*, the while these only design'd to Anchor themselves through the whole Empire of the *Beavers*, as it is already hinted in their Result, for which Reason, they weaved so their Concerns with those of the *Beavers*, that they could not leave the Empire without an apparent Detriment to the *Beavers*, which they no sooner perceived, but they went to take their Leave of the King in order to return into their own Country, which the King would not permit them to do, considering that the Winter was coming on apace; which Refusal of the King ( who scratch'd them where it itch'd most ) made them the more Intent upon their feigned Journey than before, being conscious that he would not let them go now their young Ones were married with some of the most Eminent *Beavers* Daughters, who lov'd them so that they could not be out of their Sight a Moment without an Alarm, which happen'd as they had projected; for which Reason they asked him Leave to acquaint the Nation of the *Foxes* with the happy Issue of their Embassy: At which Expression the King smil'd, thinking it to be a natural Weakness of the *Foxes* to account themselves what they were not, hoping the Time should come that they would learn the Danger of Conceitfulness, and so granted them their Request, with an Edict to his Subjects in their Favour, which the *Beavers* readily obey'd, upon the Certainty they had that the *Foxes* had subscrib'd to the *Thirty Nine Articles* of the *Castorean Liturgy*. Which Contrivance of the *Foxes* made all their Brethren through the World resort to the several Assemblies of the *Beavers*, at the same time that the Brides of the young *Foxes* in the Imperial City conceived and brought forth very pretty Creatures, call'd *Wheelles* and *Martins*, which happned towards the Spring following, when they began to receive Congratulating

gratulating Letters from the Provincial *Foxes* their Brethren, who extolled them to the highest Heavens; the King likewise was Address'd by all his Subjects the *Beavers*, who were alike ignorant of the Design of the *Foxes*, which was, *First*, To Ruine the whole Nation of \* *Dogs*; after which, they pretended to make nothing of the *Beavers*, who Congratulated their King for his Success in the pretended Conversion of the *Foxes*. Which Proceeding of the *Beavers* heighten'd so the Conceit of those perfidious Knaves in Court, that they quite lost the Thoughts of departing from it; for which Reason they made themselves very Officious and Necessary, inasmuch, that their Sons got into Places of Trust under the King, which they had no sooner attain'd to, and ingratiated themselves with the King and his Courtiers, but they began to find fault with the Law and Constitution of the *Beavers*, but how to remedy it, was a Secret only known to themselves, unrevealable, except they might be rais'd to higher Preferments; which Way of Knavery, call'd *Politick*, succeeded so well, that in a little time they drew to their Party all the young Fops from among the most eminent Families of the *Beavers*, all News Mongers and other idle Fellows who had nothing to do, nor to fix their Mind to beside such Fictions as the *Foxes* had taken care to flatter them with, in Intent to corrupt their Morrals under pretence of teaching them great Matters, which Intreigue succeeded to a Nicety; for the Beasts, as well as Mankind, love Changes, and prize little what they have by Nature, of which weakness the *Foxes* were not ignorant, no more than how to handle the Subject to the purpose, which they had no sooner brought to bear, but they began to play their old Course of sowing *Jealousy* and *Suspicion*, which

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\* Those in the Christian Church who embraced the Christian Faith, the Hereticks call'd them Dogs, as they did Amphibious those who were born of Christian Parents; but they hated most the New Converts, for these did not spare them, as we see by St. John Chrysostom, who was one.

did



did not only succeed in the Imperial City, but much more in the remotest Parts of the Empire, where they Debauched \* the Beavers Daughters and defiled their Beds; insomuch, by a Spirit of Revenge, that many of them turn'd as lewd and refractory as the Foxes, as appears by the Nation of the † Badgers issued out of the Beavers and Bitch Foxes; as that of the ‖ Pole-Cats came from the Whorish Beavers and Foxes, which are the Fruits of such unlawful Copulation; which Abomination displeas'd so the Heavens that a heavy Judgment fell upon the South-East part of the Empire, which did belong to the King (\*) Lyon, Colleague to the King of Beavers, who persecuted all the Beavers, and others who were in Alliance with them, insomuch, that a great many perished by it, others made their Escape towards the Dominions of the King of Beavers, and others were glad of the Opportunity to pay all their Debts at once, of which Number the Foxes did not make the least part, nor were they the last that ran away; some Badgers also and Pole-Cats made the Rear, with a few Profelyte Dogs, even hated by all the Foxes, Pole-Cats, and Badgers alike, though these Dogs thought they had Souls as well as any of the Foxes; but these poor Wretches had no Friend in Court as the Foxes had, for which Reason none of them were lookt upon, very far from that, the Foxes in Credit, who had the King's Ear, told him that all the Refugee Dogs were as many Spies of the King Lion, whom they knew to have no Sentiment of Religion at all. Which Reports cool'd to the Charity of the good King,

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\* After Constantine the Great had Tolerated the Donatists, they spread themselves through the whole Empire and Corrupted the Church; to remedy which, the good Emperor call'd a Council at Arls, where he Condemn'd them himself, but they join'd with the Arrians afterwards.

† All those who were Priest-ridden, are the Badgers.

‖ The Magistrate Hereticks are the Pole-Cats,

(\*) Licinius persecuted all those who took the Name of Christians through his Dominions.

that

that he ordered no Supply to be made for them, no more than the *Foxes* should be willing to allow them out of their Superfluity ( of which you may be sure the *Dogs* had little enough ) which made these poor Creatures wander about ready to Starve ; if some chanted to get a Bone at a *Fox's* Kitchen-door, an *Hue and Cry* was presently sent after 'em, who were no sooner taken, but maul'd to good purpose, and after that put into Prison, with a Proclamation through the whole Empire that all the *Dogs* were Robbers and House-Breakers. Which cunning Tricks of the *Foxes* insens'd so the deluded *Beavers* against the *Dogs*, that they join'd with them, together with the *Pole-Cats* and *Badgers*, and petition'd the King to \* Banish all the *Dogs* out of the Empire, which he imprudently did ; tho' a pretty while after the Settlement of the *Foxes* among the *Beavers*, among whom a great many † *Jackals* came from the South-East Empire, under Pretence of Religion too, who join'd altogether against the *Dogs* with one Common Accord and had them Banished, which was no sooner done, but they made a firm League with the *Jackals* or *Jackanapeses*, Offensive and Defensive against the *Dogs*, which was only a Cloak, for truly it was against all the *Beavers*, as it shall be demonstrated in the Sequel. But before we proceed in this Matter, let us observe first how all the above describ'd Refugees Anchor'd themselves in the *Castorean* Empire, which was thus ; The King *Lion*, as already said, who was Partner with the King of *Beavers* in the Empire, and who had the South-East Part to his Portion, persecuted all those of his Dominions who were of a contrary Opinion to his ; so the *Foxes* who had apparently embraced the *Castorean* Faith, for the sake of the Subterranean Holes of the *Beavers*, were taken

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\* *The Donatists being join'd to the Arians against the Orthodox Bishops, these were banish'd by the Emperor Constantine, who was deceived by the Subtlety of the Arians, and Eloquence of the Donatists.*

† *Jackals are the Lion's Guides.*

for

for Rebels as well as the Beavers, for which Reason, they were set upon as well as the Beavers by all the Mastiff Dogs thro' the King Lion's Command, which made them resort to the Dominions of the King Beaver, along with the Beavers persecuted, who received them graciously all alike, and assigned to every one a Supply, according to his suppos'd Occasion and Desert, which made the pretended Ambassador Foxes very buisy about their Pedigrees; every one running to each Refugee from his Parish, to know, by daubing him in the Hand, if he had not saved his Ducal St. *Hubert's* or St. *Jago's* Oyster-Shell, with his Coat of Arms of *Seventy Thousand Tears Standing*, Lock'd up in the *Seventh Silver Trunk* with *Golden Hoops*, of the *Seventh Vault* of the *Castle* of his Father; with the *Book of Heraldry* of the whole Family, divided into *Four Books*, all large *Folio's*. And some others were so extravagant, that they went as far as *Two Hundred and Seventy Thousand Tears*, which the Fox Refugees affirm'd to be true, themselves being a Branch of the same Family; which is the Reason why the Foxes do ever call themselves Brethren and Cousin (just as the *French King* calls the *Generals* of his Armies) in such a Brotherly Way, that they study nothing more than to out-do each other in Exagerations, which seldom fail to succeed otherways than well, because none can attempt to discover the Cheat without to disgrace himself and pass for what he is; since it is evident that a Fox never came from a mean Family, chiefly when he can shew some Appearance of Truth that he leaves his Country for Religion's sake. And truly, some are almost as vain as Men who run away from their Country in other Peoples Debts, more than all their Generation were worth together, under Pretence of Persecution, and Cry, *They have left all to follow Christ*; as a great many have done in our time, as well as others who were ordered to be gone, after so many days Warning, with their Families and Substance, and after they have left both behind, Cry and Bawl in the Sanctuary, That they have forsaken Houses, Vineyards, Fields, Wife and Children, for the sake of the Gospel.

But



But as I don't Intend to concern my self with Men, but only with *Foxes*, let us hear how far those *perfidious Knaves* carry'd their Imposture undiscovered through the whole *Castorean Empire*. So soon as they were Anchored, which was easily done, because the pretended above describ'd *Ambassadors* who knew the natural Commiseration of the *Beavers*, obtained an extraordinary Supply from them thro' the King's Order; by representing the Persecution, tho' bad enough, three times worse than it had been. Which Reports had all the desired Events imaginable; thro' the Evidence of almost all the *Refugees*, and *Beavers* too, because these had suffered most by the Persecution, as appeared by the Devastation of their Estates, tho' they had not all the good Reception by the King as the *Foxes* had; For they had no Friend in Court as the *Foxes* had, some of these being made the King's Chaplains and Almoners, to whom he left the whole Management of the Charity Money gathered for the *Refugees* in general; who gave such a small Portion to the *Beavers* in Distress, that they complained of it, which was ill resented by the King, who was absolutely led by the Nose by the *Foxes*, with the Help of the *Jackanapeses*; another like Crew much like themselves: \* To which the King joined himself against the very *Imperialist Beavers*, as well as the *Refugees*; which heightned so the Pride of these Rascals, that they openly insulted all the *Refugee Beavers*, calling them Renegado's, Bastardly Dogs, Thievish Knaves, chiefly such as could live without them, insomuch, that they fill'd the whole Empire with *Murmur, Jealousy, Suspicion, Envy, Flattery, Credulity*, and *Imposture* in a very short Time, which made every one stand upon his own Guard, without knowing from whence came such Distraction, which encreas'd daily, till at last it came to a meer Ravishment; for the *Foxes* whose Enormities were known of the *Beaver Refugees*,

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\* The Time when the Donatists join'd with the Arrians against the Christian Church. See the Histories of both Heresies in Eusebius.

rais'd the most infernal Scandals upon them that all the Devils were capable to suggest them with, having on their side (the better to cloak their Design) all the *Pole-Cats*, the *Weefels*, and the *Badgers* for Evidence of the Justice of their Proceeding against all these *Beaver Refugees*, dealing with them almost as barbarously as the pretended Refugees amongst Mankind do with such of their Nation as know them for what they are, that is, Common Cheats and Perjurers; for the Foxes as well as these, did ever contrive to cloak their Knaveries under the Defamation of other People, and truly were they unprovided of that Maxim all the World would take them for what they are; of which Notion they are sensible enough, for which Reason, they will leave no Stone unturn'd to preserve it in full force. Which abominable Insatiability vexed so some *Beaver Refugees*, who were in nothing beholding to the publick Charity of the *Sanctuary*, that they undertook the \* *Unfolding* the *Intrigues* of the Foxes, which tho' it had not all the desired Effect, yet it open'd the Eyes of a great many *Imperialist Boavers*, who desired the King to sum up a General Assembly of the Learned in the *Law*, and *Castorean Liturgy*; which the King readily granted, and assisted in it himself, before whom the Foxes appear'd, under the Name of || *Eubages*, who were convicted of *Imposture*, *Heresie* and *Schism*, by the † *Unfolder* of their *Politick*; against whom, the Foxes and *Jackanapes* Associated themselves with all the *Ple-Cats*, *Weefels*, *Martins* and *Badgers* whatsoever, and swore the Ruine of all the *Beaver Refugees* in the whole Empire, Cost what it wou'd. For which Reason, they went to work as

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\* St. Athanasius writ most vehemently against the Arians and Donatists

|| St. Athanasius Confounded Arius and all his Abettors.

† Constantine the Great held a Council at Nice, where the Arians were Condemned, notwithstanding all their Quibbles, Lies and Evasions.

soon

soon as they had regulated each of 'em his Project, first bent against the *Unfolder of their Knaveries*, whom they took to be their most Dangerous Enemy; just as the *Heresiarchs* and *Hereticks* among Mankind, take such Men to be theirs that Check and Confound them for their *Blasphemies*. For, as we have already observ'd somewhere else, all the Disputes imaginable with Men who have no Principles can avail nothing, no more than to Ruine you so soon as you have barred up their *Sophistries*, at which time they have you upon Principles, and so will omit nothing to destroy you, thinking in so doing (tho' by the blackest Intreigues) to do God Service; which was the Thought of the *Foxes* and *Jackanapeses*, no doubt, when they proceeded against the *Unfolder of their Politicks*, by accusing him to be a \* *Libellous Rebel*, with all his *Abettors*, a *Scurrilous*, *Saucy*, *Petulant Writer*, and *Innovator of Principles*. Which Reports incens'd so the King, that his Heart was presently chang'd into that of a *Lion*; for the Good King, who thought to hear the Truth, because he never knew what Lyars were, his Zeal was sorely inflamed by the Credit he gave to the false Reports of these *Flatterers*, *Sorcerers* and *Inchanters*, insomuch, that he ordered the *Unfolder* of these *Foxes* and *Jackanapeses Politick*, with all his *Abettors*, to depart from his Dominions forthwith, without examining any farther into the Matter. Which Success rais'd the Pride and Ostentation of the *Foxes* and *Jackapeses* so, who found in the space of a few Years, That they had ruined two Great Nations or Witnesses, began now to think how they should ruine the Third, which was that of the *Imperialist Beavers*; which seem'd to be the most difficult Attempt that they had ever been upon yet; tho' notwithstanding as among Mankind, *Knaves* and *Rogues* never want Industries to carry on their Design, no more did the *Foxes* and *Jackanapeses*, who had already fill'd the whole *Castorean Em-*

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† *St. Athanasius was Accused by the Arians, of Writing Disrespectfully of the Emperor, for which Reason he was banished, with almost all the Nicene Bishops.*



pire with *Jealousie*, *Suspicion* and *Prejudice*, one against another : For, said these *perfidious Impostors*, If we can but divide the *Beavers* upon the Principles of Religion, 'tis over with 'em; the Empire will be at our Command; for in discordant Principles there can be no Unity: Therefore, added they, don't let us live in *Beast*, like Mankind who live in Peace, for who live in Peace live in *Beast* † contrary to our Temper? which is ever *Airy* and *Active*, jnst fit to govern the World, and not our selves to be govern'd, like the *Dogs* and *Amphibious Beavers* are.

Which Design they had no sooner projected, and given Notice of it to all the *Pole-Cats*, *Wheesels* and *Martins*, [the most infallible Ministers of their Impostorship] but all the Empire was in a Flame again; which obliged the King to sum up several Assemblies of the Learned in the *Castorean Law*, as he had done before the Condemnation of the Author of the *Unfolded Politick of the Foxes*, to consult them how to stop the Progress of such Divisions, of which he had never heard the like in his Life before; but he was much more perplexed when he saw that the *Castorean Doctors* were all Plaintiffs one against another; who accused one another of *Heresie*, *Schism* and *Hypocrisie*; each one being prompted to such Divisions by the *Foxes* and *Jackanapeses*: Who perceiving the King's Grief, the *Jackanapeses* perswaded his Majesty, who was become a *Lion*, to turne all the *Castorean Doctors* out of their Benifices, and to put the *Foxes* in their Places, who was a People that had ever kept the Faith, and who had discovered a great many Plots and Factions against his Royal Person. To which Advice the King hearkened, and so gave some of the most valuable and honourable Doctorships to the *Foxes*; who were no sooner invested with it, but they turn'd all the *Cestorean Law* into Equivocations, mental Reservations, and into a double Sence, which no *Beaver* could understand: For which Reason the *Foxes* call'd the *Castorean Doctors Hereticks*. Which

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† See Machiavel, or *Politick of Lewis le Grand*.

Proceedings of theirs did put some of the *Beavers* so out of Conceit, that they renounced all Manner of Religion; just as we see Men use to do who are obliged to hear an Ass in a Pulpit, or an hypocritical Knave and Cheat preach against Deceit; for the first distracts our Senses, and the last our Minds; which must needs be the Rise of all Errors and Divisions, as it is proved to be that of the *Beavers*, as well as their Overthrow with that of the King, thro' his inconsiderate Credulity. By which these perfidious Knaves introduced all Sorts of Errors and Mischiefs, the better to cover their Design of invading both the Church and the State \* A Maxim not any thing behind hand the Politick of Rome.

But to know a-right if Men had it from the *Foxes* and *Jackanapeses*, or if the *Foxes* had it from Men I cannot resolve. I undertake only to write the History of the last, which I call the *French Politick* for fear of Mistake and for Allusion Sake, being both alike and undistinguishable unto me. But as I respect the *French* more than the *Foxes* and *Jackanapeses*, I describe only the Maxims of the last, and I bring my Prooff from the first; which I hope every Body will take in good part, considering I don't discover the Tenth part of the *French* Knaveries for fear of engaging my self in an endless, unprofitable Dispute? against which I have declared in the Second Part of this Allegory; where I give the Reason why I can't; which I prove after in the *Castorean Liturgy*. By which small apologick Digression I hope the Reader will follow me to the End of the Allegory, without jarring or grinding of his Teeth, as the *Foxes* dig'd up from their Holes use to do; because they will not be reprimanded, as appears by such as the King of *Beavers* had honoured with the Dignity of Prelature: in whose Time some *inconsiderate Beavers* writ against; which was no sooner done, but they were excommunicated, and all their Substance confiscated to the Use of the Excommunicators; which was enacted

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\* See the latter Part of the Reign of Constantine the Great.

after the King's Death into divine Laws \* which have subsisted ever since, as well as increased to such a Degree, that for many Ages together all Kings and Lion Princes held their Scepters and Crowns from the Prelates, or *Pontiff Foxes* to this Day.

But to come to my Story with more Exactness, one must understand, That this first King of *Beavers*, was so good a Prince that he had no other Fault in him, than that of being too Credulous and easie to perswade; of whose Weakness the *Foxes* being sensible, they contrived all Intrigues imaginable to divide his People, that they might be made the Masters of his Mind; for like a Man who is incens'd against his Family by Rogues and Knaves, the poor King was willing to be advised by every Body; and tho' he was wise and secret enough, nevertheless, he could not hide, in such a Distraction, the Resentment he had against such whom he thought to be Authors of such Divisions; Which made the *Foxes* but the more intent upon their Project, So soon as they found themselves unsuspected (which should be a Warning to Princes ever to countenance any one of their Courtiers more than another whatsoever) but every one, according to his Rank, chiefly when there is any Dissention among their People, which ever arises from one uneasie Courtier or other; who shall never desist from going on, if the Secret of his Prince is accessible: For then he is the Master of his Mind, if not himself 'tis by others; therefore 'tis a dangerous thing, in a Prince, to let any Body know whom he loves or suspects, as the King of *Beavers* did; for the revealed Secret of the Prince is both his and his Subjects total Overthrow.

The *French* had never no other Maxim, than that of learning the Secret of other Potentates, to set their Factions at work. All the World know that without my telling; for the thing is so common, That there is not one Rogue, nor a Knave throughout that whole Nation,

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\* See the Pope's Decretals, which began a short time after the Death of Constantine.



but will do the same in each private Family, where he can have any Access; who shall no sooner know your Sentiments, but will be Master of your Mind by one Stratagem or other; and in spite of you, he shall lead you by the Nose too, till he has brought you in the Mire, where he designs to leave you to stand your self; which Trick he calls politick, and your self a stubborn Fool, guilty of some ill Fact or other; For which Reason he will feign to pity you, and pray for you, That God would draw his Judgment from you, and if he can't stop all the Ways from saving you, he will pretend, without his help you had been stifled, and that you are beholden to him for your Life. He will smother you too afterward, under pretence of offering you Frankincense, and if you have time to complain of it, he will tell you, *That he does all these things for the sake of God, and for the Good of your Soul*; but that you have some dangerous Sentiments or other which do hinder you from profiting of his holy Advices. If your Weakness intangles you, then he sounds the Trumpet that God has wrought a great Miracle in your Favour at his Request, which is the Conversion of a great Brigand. If the Providence of God pulls you off by meer Force out of his Claws, then, *Fortune is for Fools, and Chance for honest Men*. If you show any Resentment against such an insolent Knave, he will swear the Peace against you, and excommunicate such as will not stand for Evidences to ruin you; and if you say nothing, but slight the Knaverics of the Rascal, all the Snares he has ever tended you are your own Inventions and seeking, for which he does pray God to forgive you the same: Nay, some have been so conceitedly wretched, as to aspire to give God an *Absolution* for the Breach of his Oath; which they pretend he has broke open for not destroying their Enemies according to Promise, or Compact made to them as they dream it; just as the Jew *Rhaba*, the Son of *Rhabana* did; Lord! says he, *I absolve thee from thy Oath*; as any one may read it in the *Talmud*: Where the *superstitious Jews* feign, that God desired an *Absolution* for having broke open his Compact in the Captivity of *Israel*.

*Babylon.* In which egregious Villanies the *Papists*, and *Protestant Antinomian Fugitives* can't be much behind hand with these *Talmudic Jews*; being not any way unknown to us by a long Experience.

The *Protestant Antinomians* make it an irremissible Crime in the *Florentines*, to the Number of Ten thousand who were perswaded by a *Jacobine Fryar*, call'd *Jerome Savanrola*, that he spoke to God; who revealed to him whatever he preached in the Pulpit; at the same time that themselves pray God to send his Holy Spirit to teach them what they must say for the Instruction of his chosen and peculiar People, some Refugees being so Conceitful and Superstitious, as to ask God in the Sanctuary, where the Gospel is preached in all its Purity, how they shall praise him in a strange Land, in imitation of *Israel Captive*.

Both *Protestant Antinomians* and *Papists* do admire at the gross Impositions of *Mahomet*, who has mingled his *Alcoran* with Passages from the Old and New Testament, written many Ages before he was born, for Revelation from the Angel *Gabriel*; while themselves deliver their *Raveries* and *Knaveries* (broach'd with the same Passages of Scripture with which *Mahomet* mingles his *Alcoran*, as appears by their *Predestination*, *Election*, and *Reprobation*, by which they delude the Fools) as immediately Revealed to them by the Holy Ghost, as 'tis already proved thro' their above described Doctrine, introduced into the Church of God by *Simon Magus*, *Nicolas* one of the first Seven Deacons, *Donatus* Bishop of *Numidia*, and *Arius* a Priest of *Alexandria*; which three last Sects were broach'd one of another, from that of their Progeniture, *Simon Magus*, as they are seen now among all *Papists* and *Protestant Antinomians*; among which three Sects none was so much exasperated against the Orthodox as the *Donatists*, nor so subtle in Evasion, by which they deluded the Good Emperor, *Constantine the Great*, who after his Accession to the Empire, commanded the Christian Bishops, whom he assembled at *Rome* in a Synod, to receive the *Donatists* to the same Communion, by Subscribing to all the *Articles of the Christian Faith* which

which the *Donatists* readily did. for the sake of Places of Honour, of Trust and Profit. Just as the *Protestant Antinomians* Subscribe now to the *Thirty Nine Articles of the Church of England* for the Advantage of Her Benefices, without renouncing any one of their Errors. But the Good Emperor thought to act for the best, which Toleration was no sooner granted, but all the Empire was set in a Flame by these *Locusts of the Abbyss*, who being Condemn'd in the Council that assembled afterwards at *Arls.* sided with the *Arians*, which I call the Third Daughter of *Simon Magus*; being a Sect which deny'd the *Three Persons in the Trinity* to be the same Essence, as the *Socinians* do to this day. So did the *Donatists* too; for it must be observed that these Hereticks held, That the Spirit was less than the Son, and the Son less than the Father. Which does imply *Three different Essences* or Beings, because it cannot be suppos'd how an *Infinite Essence*, extremely Simple, can have any *Superiority* or *Inferiority* of Persons, since it is proved that an *Infinite Essence* can have no Parts; and if so, as there is no Cause left to doubt of it, than the Doctrine of the *Donatists*, which does suppose a *Superiority* and *Inferiority* of Persons in the *Infinite Essence*, must suppose also, That there are *Three Infinite Essences*, against Sense and Reason; or else it supposeth God a divisible Being like Matter. Which Doctrine cannot be less Execrable and Infernal than that of the *Arians*, which denies the *Three Persons of the Trinity* to be the same Essence; therefore these Two Doctrines cannot be behind-hand that of the *Nicolaitans*, their Eldest Sister, call'd *Gnostick*, who believed *Two Principles*, the One Good, the Principle of Good; and the other Evil, the Principle of Evil; as the *Antinomian Predestinarians* pretend to prove God Almighty to be these *Two Principles* to this day, by their *Inchainment of Moral Actions*, which must come to pass, as already proved in the Second and Third Parts of this *Allegory*. Which were it so, as they will have it, God should infallibly be the Author of Evil as well as of Good, which can never be so thought, without making him *Two Principles* contrary to his Nature, which is proved absolutely Simple and Indivisible. Therefore all

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*Antinomians, Protestants and Papists*, must needs be the Fourth Daughter of *Simon Magus*, and the youngest Sister of the *Nicolaitans, Donatists, and Arians*, tho' nothing behind-hand any one of the Three Eldest in *Abominations*, no more than of *Simon Magus*, her Progenitor, who call'd himself the *Vertue and Power of God*; the *Son of God* sent to the Jews, and the *Holy Ghost* to the Gentiles. Of such *Blasphemy* we have a woful Example in the *Papish Mission*, as appears by the above Relation of *Jerosim Sarnarola*, and a great many others, too tedious to be recited here, being needless beside, because most People know as much of it as I can tell 'em. Furthermore, 'tis dangerous to prove the *Abominations* of Men without Principles, for they shall employ all the *Power of Darkness* to Ruine you to all Intents end Purposes, as we don't want Examples to evidence it, in the History of the *Cataphrigians, Novatians, and Donatists*, who being reproach'd by the Orthodox, that it was hard that *Donatus*, Bishop of Rome, should be honoured as *God* by his Followers, whom he made to *Swear by him*, affirming that *He was without Sin*; sided with the *Vandals and Barbarians*, as they had done with the *Arians* before, and with Force and Violence, as well as the *Arians*, like as many *Wolves* in the *Sheepfold*, Rent and Tore the Members of the *Christian Church* where-ever they could find any, as they do now, where-ever the *Papist and Protestant Antinomians* have the Power in hand; and what *Stratagems* do not they use where they are suspected, for none are behind-hand any of those that their Progenitor, *Simon Magus* made Use of, but much more dangerous, because more Specious, nevertheless, not undiscoverable; for ask any one of them, *If he has not the Holy Ghost*? And you will find if what I say is true or no; nay, Catch him in the very Imposture it self, and ask him, *If he is not the Child or Son of God*? And you shall hear if his Answer will not be, That he is adopted by *Christ, who Reconciles him to his Father, in whom he moves and from whom he has all his Actions, because God containeth all Things, for which Reason, he must be the Son of God*. As if *Almighty God, who is the Contingent Unity of all Things*, could not make

make free, active Agents, and contain them without being their Spring Wheel, which cannot be supposed without making God the Author of Evil, and proving his Law vain; for such is the Consequence of such abominable Doctrine of *Passiveness*, as it is that of appointing every one to his Actions during this Life, which egregious Villannies, all *Hypocritical Antinomians* do cover under Pretence of giving God all the Honour of their good Actions, tho' prov'd ever so contrary to the Law of God, which contains all Promises and Threatnings made to every one's free Actions, good and bad; as well as against the Nature of God, which is Unity it self.

By which Inferences any Man may see, That there can be no difference between any Party-Men or Sectaries whatsoever; for all alike make God Author of what he is not, nor cannot be, since it is prov'd that God, who is the Principle of Unity, cannot be Author of Evil, because Evil is discordant from Unity, therefore no discordant Principles can have an Affinity to God, nor can Christ, who is the Glory of the Father, be the End of such Principles as don't concur alike to the Principle of Unity, which prove that all the Inventers of discordant Principles, are the End of such Principles as they have invented; as Christ is the End of the Law of God, which he has given to Mankind. Therefore all Papists, all Antinomians, Calvinists, and Socinians, Arians, Donatists, Nicolaitans, Simoniacs, with their Geniture, whose Principles are proved discordant, have no other God nor Law-giver than the Inventers of their Discordant Principles. And, 'tis to be fear'd, that they are all alike forsaken of God, for truly, 'tis not difficult to prove that they are deliver'd over to the Hardness of their own Hearts, if we will but take Notice of their Diabolical Proceeding against any Man who undertakes to Unfold their Impostures, as we see by the Conversion of *Psalmazaar* in the 52d and 53d foregoing Pages, how for preferring the Christian Faith before the Fopperies of Rome and Geneva, he was set upon by the Locusts of these Sects of Men, equally Convicted of Imposture by him, which made them Re-criminate, as worthy Children of the Devil who have

no better Weapons than the Virrulency of thir Tongues, in Immitation of their Father *Belzebub*, I mean who have no other Weapons but the Virrulency of their Tongues, till they come to the Helm of Government, as *Clement* the Eleventh, now Pope of Rome, is an Example of what I say to all the World ( after many others of his Predecessors) against his lawful Prince, who call his Robberies and Rebellion God's Cause. Not that they lose the Virrulency of their Tongues, no more than he for all their Murthers and Devastations, 'tis all the contrary, the more Absurdities they contrive, the better they prove their Religion to be divine as they say.

*By Education Fools are still misled,  
For they believe because they are so bred;  
The Teacher continues what th<sup>e</sup> Nurse began,  
And thus the Child Imposes on the Man.*

When these *Abominable Villains* have missed the getting hold on you by their *Reviling Calumnies*, which they have render'd Publick to hide their Attempt; they preach against the *Odium* to render you Odious, with all the *Imprecations* that Hell and all the Devils are capable to suggest them with: tho' they know what they say is notoriously false, which is the most evident Mark that God has forsaken them, and delivered them to their Spirit of Delusion. For *by the Fruit ye shall judge of the Tree*. But if they did this to the green Bough, what shall they do to the dry Branches? All *Impostures* become Orthodox by Age. Every Body knows that by the *Church of Rome* and *Geneva*. Not that I blame *Calvin* to have attempted a Reformation: God forbid, that ever any such Thought should have entered into my Mind, for I do protest I have an unfeigned Esteem for his Writings, tho' I reject his Doctrine of *Predestination*, *Election* and *Reprobation*, his saving *Faith* and *Imputation of Sin* to the Son of God, his *Justification*, and his *Three Doctrines of Faith*, with all his other Errors, which are not consistant with *Scripture* nor *Reason*, which Doctrine are none of his, but of *St Austin* long before him, to whom he was obliged to stick



stick fast, in an Age when the Power of *Rome* was most exorbitant and inexorable, to any one who had not a *Beatify'd Saint* at the end of every Sentence, which is the Reason, no doubt, why he stood so fast to the *Doctrine of that Saint* so called, for being one of the greatest *Partisans of the Church of Rome*: In the end that it might appear to all the World, that he did not teach any other *Doctrine* then what had been taught before in the *Church of Rome* by her *Phoenix St. Augustine*, and her Angelick Doctor *Thomas Aquinas*, who has turned all the *Scripture* into *Equivocations* by his *Scholastick Philosophy*, so *Calvin's Reformation* was nothing else but the revived *Doctrine* of the two above recited Authors, which has made the worst of his Follower fall into another Extream, instead of improving his Scheme of Reformation, by shaking off one Error after another as he had begun, and as the *Church of Englnd* has done by the Prudence of her indefatigable Ministers; who have avoided to make her first Reformers the End of her *Doctrine*; as the *Calvinists* have done of *Calvin*, and most *Lutherans* of *Luther*.

For it cannot be suppos'd, that a true Reformation could have been made in so corrupted an Age as that was when it began, considering the Reformers could be no Apostles; for they were fallible as we are, and subject to the same Passions and Prejudices, which will ever alienate us from the Knowledge of *Revealed Religion*; as long as we shall hold any *Doctrine* from any one inconsistent with Reason; and as it is a Matter of Fact, that the Reformation of *Luther* and *Calvin* are not without Errors, tho' nothing in Comparison of the Errors of the *Church of Rome*, yet all the *Lutherans* and *Calvinists*, who instead of improving the Scheme of Reformation, which is to attain to the Knowledge of God, give themselves to the fabulous, received Notions of the Reformers. Who are the first cheated must needs make their Reformer the End of their Law and Religion; because they hold for Fundamental Articles from them, such Principles as are inconsistent with Reason.

Therefore such *Protestants*, let them be of what Party they will, are as far from the Way of Truth, as any  
Papists

*Papist* whatsoever ; for there can be no *Unity in Discord*, and who defrauds me of One Principle of *Revealed Religion*, defrauds me of all ; or who gives me a fundamental Article of Religion discordant from the Principles of *Revealed Religion*, destroys all the Principles of *Revealed Religion* in me ; because it is proved, that *Revealed Religion* is Immutable ; therefore there can be no Difference of any Religion whatsoever which teacheth discordant Principles.

The *Protestant Antinomians* pretend to have no Errors in their outward Worship, called practical ; and if they have any they are speculative, and consequently not damnable as those of the *Papists* be ; which are not speculative only, but also of practice ; such as the Wafer for the Body of Christ, as it stood upon the Cross is, which is a gross Idolatry.

But what gross Evasion is that to excuse their own Idolatry ? don't the whole Worship of God consist in the speculative Practice, much more than in an outward Gesticulation or Genusflexion ? If I have a wrong Notion of the true Worship of God, who is the contingent Principle of *Unity*, don't I dishonour him as much by my own wrong speculative Notion, grounded upon discordant Principles, as I do by my Genusflexion before a Wafer, which I take to be the Body of Christ, as when it stood upon the Cross ? Are not both my speculative and exterior Worship equally discordant from the Principle of *Unity*, since both Ways are equally grounded upon discordant Principles, as it has been proved in the 73, 74, 75, and 76 Pages ?

Let any Man give me a Reason to the Contrary if he can, but if he don't, away from me such Doctrines where God cannot be worshipped in Spirit and in Truth : For I am satisfied, and all the World is convinced of it with me, That God Almighty cannot be worshipped in Spirit and in Truth by any Man whatsoever who holds discordant Principles, in any inward or outward Application.

Therefore a *Protestant* who inwardly worshippeth God upon discordant Principles, may be as Guilty of *Idolatry*.

try as the *Papist*, who worshipping a Wafer or a Piece of carved Wood for the Body of Christ, which he believeth to be his human Nature transmigrated into the Specie of a Wafer, or of a Piece of Wood; for all discordant Principles are as many *Mesempticosis*.

Therefore any *Protestant* whatsoever, who holdeth discordant Principles, cannot differ in Superstition from the most idolatrous *Papist*, the most enthusiastical *Mahometan*, the most obdurate *Jew*, nor the most besotted, Priest-ridden *Pagan* whatsoever, tho' he may exceed them all in Malice; because he pretendeth to more Knowledge than all the Rest; therefore he must be the worst of all Men, as the Thing is proved in the 76, 77, 78, and 79th Pages: For it is of what a Man hath, that God does ask, and not of what a Man hath not. See page 122. Therefore, since the *Protestant Antinomian* pretends to more Knowledge than the *Papist*, being already prov'd that he who holds discordant Principles, must be worser than the *Papist* a thousand times, as any Man may know him by his Life and Conversation thus: When he cannot bring his Malice and Revenge to bear, and that you complain against the Instruments he has made use of to destroy you, he makes the Apology of such Instruments, by saying, *That Religion obligeth you to judge charitably of every Body*. Which proves him to be an errant Hypocrite, as you may be farther instructed of it at the same Instant, if you will but call one a Rogue, whom you know he has no Kindness for, you shall see what a Story he will make of him under pretence of publick Reports; by which he will not scruple to condemn him to Hell for an *Heretick* too, temporal Curses being too good for him. Which is a true Mark, that all *Protestant Antinomians*, as well as the *Papists*, *Mahometans*, *Jews* and *Pagans*, are forsaken of God thro' the Obdurateness of their own Hearts; for none of 'em all will see his own Faults: But he who will see them is born of God, for he judgeth of them by a right Judgment, and that is the Reason why he is called just; For he don't sin, because he judgeth rightly of his Actions by the Law of God, and condemns them by the Law, which makes him have Re-

cou



course to God for the Pardon of them, contrary to the *Hypocrite*; who ever endeavours to hide his under the Scandal of other Men: For every body knows that Justice consists in right Judgment; therefore he who judgeth justly is just and cannot sin; so he is born of God, and liveth in him as *David* did; tho' like *David*, thro' the Infirmary of his Nature, he may and does sin even to Seven Times a Day; but never against right Judgment, as appears by the continual Confession that he makes of his Maleversations; in which he never falls again as the *Hypocrite* does, or else very seldom; for if he falls into the same 'tis unawares, and thro' Ignorance contrary to the *Hypocritical Russian*, who shoots you in the Back, and if he kills you pleads his Innocency under an unforeseen Accident; and if he misses you, under the Joake that he did only play.

By which Premises 'tis most evident, That every Man whatsoever is his own Judge, but woe to him that judgeth wrong; for he who judgeth of a wrong Judgment is unjust and forsaken of God as soon as he suffereth his wrong Judgment to be embraced for a Truth: And that is the Reason why we never saw any *Heresiarch* recant, no more than *Pharphah* did his Intention of keeping the Children of Israel in Bondage, notwithstanding all the Miracles that *Moses* wrought before him by the Spirit of God: For each *Heresiarch* sins against the Holy Ghost by making that infinite Spirit of God Author of his Raveries and Knaveries, and the true Work of that Spirit the Effect of Chance or Inchantment, as *Pharoah* did and the *Jews* after him; who said, That *Christ* threw out Devils by *Belzeebub*; for he who introduceth discordant Principles in the Church of God sinneth against the Holy Ghost, which is the Reason why all the *Heresiarchs* and *Hypocrites*, who are forsaken of God, do never recant, no more than any Reviler of God and his Law, so soon as he endeavours to make the *Odium* he has put upon Religion publick. Therefore 'tis no Wonder to see the Judgments of God fall so often upon the Children of Men, when we consider the *Heresiarchs*, the *Hypocrites*, the *Revilers* and the Proud, *Self-conceited* sprung up first.

Men

from Men without Principles, who are the greatest Objects of Pity ; for they have nothing to fix their Minds unto besides their Vanity, which appears by their own Encomiums ; inſomuch as to look upon themſelves as Law-givers, which Vanity and Oſtentation they cloak under *Inſpiration* and *Revelation* ; after the Example of *Minos* King of *Crete*, who reputed himſelf Son of *Jupiter* by *Europa*, from whom he had received his Law, in the Caves and ſubterranean Vaults. [ See Page 128. ] As alſo thoſe of *Numa Pompilius*, reaveal'd to him by the Nymph *Egeria*, whoſe Cheats and Knaveries are better imitated by moſt Men than the *Gospel*, and more Faith added to 'em. Knaves are always of high Deſcent when out of their Country [ See page 128. ] chiefly the greateſt Impoſtors, and were they not Fools with it, they would overturn the World ; but the Extravagancy of their Pride, which is their Fooliſhneſs, carries them ſo far above what is credible, that often their Impoſitions are taken for what they are, notwithſtanding their Pretention of following Chriſt. Nevertheleſs, theſe are the Men, who admire moſt at the Extravagancy of the Pedegree of the *Indian Brachman* Philoſophers, call'd *Gymnoſophiſts*, who reckon the World, ſome of them Seventy, and others, Two Hundred and Seventy Thouſand Years old [ See page 128 ] which they hold to be true by Tradition to this Day ; the while themſelves don't eſteem it Robbery to make their Souls as many Particles of the Divinity, which Aſſertion muſt needs prove them Eternal, whoſe Coats of Arms muſt be as antient. ( See page 128 ) Alſo theſe Men admire at the Fooliſhneſs of the *Talmudarian Jews*, who pretend to ſhow the Rules that God obſerves in ſpending the Hours of the Day ; where they make him imploÿ the Three firſt Hours in ſtudying the Law, the Three next in inſtructing Infants who dyed in their Non-age, the Three next in judging the World, and the Three laſt in diverting himſelf with the great Beaſt the *Leviathan* ; and who make him mount up on a *Cherub*, when Night is come, to go and viſit Eighteen Thouſand Worlds which he Created ; the while themſelves affirm the Spirit of God, becauſe of his Infinity,

to be in all the Devils as well as in any Man who is made his Temple ; as if God could not contain all Things without being all Things. (See *La Morale des Reformes*)

In fine, these do admire at the Egregiousness of the Villanies of the *Indian Brachmans* ; who say, That God (whom they name *Achari*) so soon as he had resolved to Create the World, Created Three most perfect Beings to be Instruments : The First called *Brahma*, which signifies *Penetrating* ; The Second *Boschen*, which signifies *Existing in all Things* ; and the Third *Mehabden*, which signifies *Great Lord*.

While themselves will not take Notice of their being Co-eternal, and even of the same Essence with God, since they pretend their Souls to be Particles of the Divinity. Furthermore, these Men detest and abhor the Four Books that the *Brachmans* affirm to be written by *Brahma* (See page 128) called *Beths* ; that is to say, *Containing all Sciences* ; at the same time that themselves deny the Four Books of the Gospel, by their *Inspiration* and *Revelation* as already proved.

Therefore how can such Men be otherwise than forsaken of God, since none of them can undertake to defend such egregious Villanies without defaming first all those that undertake to unfold their Impostures, after the Manner as the *Nicohaitans*, *Gnosticks*, *Symoniacks*, *Donatists* *Arrians* did the *Orthodox* ; by which they can brag of *Antiquity*, for their Impostures are as Old as *Simon Magus* their Progenitor, tho' they did not take Root till towards the latter Part of the Reign of *Constantine the Great*, about the 337 Year of *Grace* ; where I left them under the Names of *Foxes* and *Jackalls*, to which I return to end my *Allegory*.

THE



## T H E Historical CONCLUSION.

**T**HE King of *Beavers*, whose Heart the *Foxes* and *Jackanapes* had changed into that of a *Lion*, being waxed Old and Fretful, died and left Three Sons behind him, among whom he divided the whole Empire, of which he had been peaceable Possessor ever since the Death of the King *Lion*; who had been strangl'd for siding against him with the *Tygers* \* and *Wolves*. † But the King's Two eldest Sons, who had taken to Wives *Jackanapes*'s Daughters, became meer Monsters of Nature, chiefly the Middlemost, for the Eldest had restor'd the *exil'd Beavers*, and *profelyte Dogs*, which troubled so the *Foxes* and *Jackanapes*, that they sought nothing more than to be revenged upon the *Dogs* as well as upon the *Shepherds*; for all the *exil'd Beavers* were *Shepherds* by Trade, and the *Dogs* their most trusty Servants: For which Reason, the *Foxes* and *Jackanapes* advis'd together how they should bring an *Odium* upon the *Shepherds* and *Dogs*; which they thought could not succeed better

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\* *Licinus, who join'd with the Barbarians, was overcome by Constantine and Strangled.*

† *Constantius, the Emperor's second Son, turn'd Rank Arian; Constantine, the Eldest, restored the Orthodox Bishops, but became a Tyrant, for which Reason, he was overcome by his Brother Constans, who kept the Catholick Faith.*

than to enter into the Sheepfold, while the *Beavers* and *Dogs* were asleep, to kill all the *Sheep* they should be able, and to lay their torn Skins at the *Dogs* Kennel Doors. Which Contrivance was approved of by all the *Foxes* and *Jackanapeses*: Insomuch, that they presently went to work upon it; and it had such an Effect through all the World, that they divided all the *Shepherds* and *Dogs* thro' Jealousie and Suspicion; for they could not do it other-ways. Which cunning Proceeding of the *Foxes* and *Jackanapeses* brought all the Empire into such a Convulsion, that there were several Assemblies made by Consent of the Three Kings; where the *Dogs* appear'd and resisted the *Foxes* and *Jackanapeses* to their Face.

But it happen'd once \* as there was a great many *Beavers* of high Rank, and much above the *Shepherds*, that each one was admitted to plead for himself, either Plaintiff or Defendant; which is a very hard Case when the Juges don't understand the Law: For Right or Wrong they will still Judge in Favour of such as please them best. † At which Time it so happen'd by the most fatal unexpected Accident to the *Beavers*, that it proved their total Ruin, which was thus: A young *Fox*, having been a hunting in the Morning, got a *Lamb*, which he roasted with Garlick, and feasted himself and his Friends: After which Repast he came into the As-

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\* So soon as the *Orthodox* Bishops were restored, Constantine the Eldest, by Consent of his two Brothers, assembled a Council at Constantinople in 338, to hear the Deposition of Macedonius the Priest, against Paul the Defender of St. Athanasius, who was then Bishop of Constantinople, and a right Champion of the Christian Faith, and had ever lived to his Religion, so he could not be set upon but by the Hereticks, who will never lose any Thing for want of Calumny.

† One Eusebius of Nicomedi, an Arian, who had a Mind to Usurp the See of Constantinople from Paul (its lawful Bishop restor'd to it) brought with him a Donatist, Sycophant Priest, call'd Macedonius, to accuse Paul of an unbecoming Behaviour in the Priesthood.

sembly

sembly \* and sat nigh unto the first Parish Shepherd Beaver : where he had not been long, before he belch'd such an abominable Garlick Scent, that the Shepherd Beavers Breath, who sat by him, had been quite taken away from him if he had not stept out of the Assembly for fresh Air. At which Time all the Beavers got hold of themselves by the Nose, and the Foxes : who said to themselves, if the belching of Garlick Scent is so offensive to the Beavers, what will be the Dregs of our Guts ? At which time one of the old Foxes cry'd aloud, and said, *Oh what a horrible Stink \* is this ? tis high time for him to discharge his Belly,* said another. *He has Reason to be gone,* said the young belching Fox, *for I had been Poyson'd if he had stood any longer by me.* He must needs be half Rotten, said a Fourth. He deserves to be Punish'd, said a Fifth ; The Executioner would be poyson'd by him, said the Sixth ; He should be shot in the Head, said the Seventh ; He don't deserve such Honour, said the Eighth ; He should be burnt at a Stake, said the Ninth ; That is too quick Dispatch, said the Tenth ; Let us draw him Piece-meal, said the Eleventh ; That is a Heavenly Thought, said the Twelfth, but for fear of being hurted by his stinking Breath, let us smother him. All which Sentences were no sooner given, but the Beaver Shepherd, after he had breathed the fresh Air, returned into the Assembly, and finding that it stunk of Garlick as before, he smil'd to see all the Beavers, the King himself, and all the Jackanapes and Foxes too, hold their Noses ; nay, the very Fox himself who had been like to poison him, did hold his the strongest. Insomuch, that if the Reader had been there, he would have split himself with Laughing, tho' the Beaver did but smile at it. Which one of the old Foxes perceiving, said to a Jackanapse who stood by, *That the greatest Mark of Reprobation was, when the Criminal did laugh at his Crime, as the Beaver did.* Which was

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\* Paul, as aforesaid, being falsely accused by the Sycophant, Macedonius, went out of the Assembly, which gave a great Sway to the Accusation of Macedonius.



no sooner said, but it was buz'd about into all the Beavers Ears thro' the whole Assembly, who unanimously conceived a Suspicion against the chief Parish Shepherd-Beaver, and so they broke the Assembly for not being able to keep it any longer. Which was no sooner done, but all the Bitch Foxes, all their Thievish Panders, all the Pole-Cats, the very Badgers, and the Monkies, a People issued forth from the Foxes and the Jackanapes, all the Weefels and Martins, above-describ'd, were acquainted thro' the whole Empire, That the Head Shepherd Beaver of the Capital City, was Rotten to the bottom, and that he had been like to poison the whole Assembly, of which Fact all the Beavers could bear witness, and the very King himself. Which Reports so enraged all the Rascalities amongst the Beasts, that they became almost as bad as the Hypocritical Knaves and Villains amongst Mankind in our Days, who trample upon the Sanctuary under pretence of doing God Service, in the Reviling of their Neighbours by Recrimination, as the greatest Whores us'd to serve the most Virtuous Women; for the poor Beaver could not show his Face any where, no more than a Person who is defamed by a Company of Rogues and Whores; every one who saw him, call'd him a brazen Face, an amphibious Dog, a Thief who would have Robb'd them of the Kingdom of Heaven; the most abominable cheating Knaves protesting the most, that they would not be in his Place for the King's Palace; and some others went so far, That they swore upon their Salvation, they would not be in his Place for the whole Empire under the Three Kings: For the greatest Lye will cost no more to a Lyar, than a Thousand little ones will cost a Sycophant who undertakes the Defence of it. Which beastly proceeding of the Foxes, discountenanced so the poor Shepherd Beaver that he began to grow melancholy and dull Spirited, not for the Odium put upon him, but to see his Flock scatter'd too and again, none of his Sheep hearing his Voice; for which Reason he turn'd his Face and Mind to the Shepherd of his Soul, who heard him, and who delivered the King, who had slighted to judge of a right Judgment,

ment, to the Delusion of his own Contrivance, which was to Dethrone his younger Brother who had kept stedfast to the *Castorean Liturgy*; in which Rash Undertaking he \* fell with his Patrimony into the Hand of the faithful Conqueror his younger Brother, who had discovered the Knaveries of the Foxes in the General Assembly above recited, for which Reason he gave a severe Edict against the Foxes, and writ to his Brother in the East to put a Stop to all Hostility against the Beavers, which his Brother did for the Fear he had of him; which incens'd so all the Jackanapeses that they join'd to the Foxes and Pole-Cats, || who plotted together to get the Life of the King Beaver, which they effected with the greatest Obscenities imaginable; for they made an Alliance with the Tygers of the Forest, who came and Devoured the King of Beavers, and ascended on his Throne, and Reigned Three Years and an Half, so † the Martyrdom of the King ended the true Line of the *Castorean* Royal Family, tho' the middlemost of these three Brothers remain'd alive still, who was a perfect Jackal, contrary to his two deceas'd Brothers Opinion.

(\*) Nevertheless, notwithstanding his *Herefie*, he overcame the Tyrant Tyger *Magentius*; which he had no sooner done, but he persecuted all the *Shepherd Beavers and their Dogs* where ever he could find any thro' the whole Empire, of which he was the sole Matter, and absolute

\* Constantine was killed in the Fight against his Brother Constans, after Three Years Reign. Anno. Christi 340.

† Constans having discover'd the Hypocrisy of the Donatists, renewed the Law which had been put in force against them in the Council of Arls.

|| The Arians and Donatists swear the Death of Constans, and Magentius the Barbarian Murderesh him, and and Usurps the Empire of the West.

(\*) Constantius having overcome Magentius, the Tyrant Murderer of his Brother Constans, he persecuted the Orthodox, and turned Paul out of his Bishoprick. See Eusebius.

Ruler: But one Thing, by the by, to be observ'd, is, That the *Dogs*, notwithstanding all the Tricks the *Foxes* and *Jackanapes* had put upon them, to render them suspected to their Shepherds or Parsons, could never abate any thing of their *Fidelity*; for which Reason they are call'd to this Day, *The Embleme of Fidelity*, like the Faithful among Mankind? for they never rebel under any Pretence whatsoever, let their Masters be ever so great Tyrants; I mean any Nation that they are under beside the *Beavers*: For these are the Example of Virtue every where, notwithstanding that they are called *amphibious Creatures* by the *Foxes*, *Jackanapes*, *Pole Cats*, *Weesels*, *Martins* and *Bidgers*: A Name put upon 'em by thote Sort of People on purpose to lessen 'em, as the *Pandars*, *Whoremongers*, *Russians*, *Hypocritical*, *Saucy Rascals* in Credit among Mankind, used to serve all those that they have Cheated, or have a Design to Cheat or to be Reveng'd upon, not only by lessening them (as all these above describ'd Beasts did the *Beavers*) but by villifying of them with all the most Odiuous Crimes that themselves were Guilty of, which some call *Transmigration* and *Metempsychosis*; Others, *Transubstantiation*; and the most Modern of all, an *Imputation of Sin*; Just as the *Calvinists* impute theirs to Christ, by making themselves Just and Innocent after they have done so by believing only it is so: Tho' to give every one his Due, the above describ'd Beasts were a Thousand Times better than (I was going to say) *Christians*, but God forgive me my Mistake, I only intend to speak of beastly Actions; because it is beneath any Man, who takes the sacred Name of *Christian*, to have the least Tendency to any such brutish Enormities, as the *Pagans*, the *Jews*, and the *Turks* have; after the Manner of these ravening Creatures, their Progenitors and Off-spring, how you please to call them, which is no great Matter which of them, having no other Design than to vindicate the *Christian Religion* against all Impostors whatever, and the *Christian* from beastly Actions, which must needs be against his Nature, as already proved.

Therefore



Therefore, to return to my Story, the Foxes warned the *Dogs* under hand, by such *Beavers* as they had corrupted their Principles, to have a Care of themselves; For, said they (the better to cover their Plot) all the *Shepherd Beavers* have privately contracted among themselves, to strangle all the *Dogs*; for which Reason we are oblig'd in Conscience, as well as for the Sake of Religion, to communicate that execrable Design to you, that you may charitably acquaint the *Dogs* with it: For, tho' the *Dogs* are our sworn Enemies, we will do good for the evil they intend to us; for which Reason we are not willing that they should know our good Intentions, because it is written, That he who sounds the Trumpet for the Good he does, has already received his Reward. Therefore keep the Secret; for if it should be divulg'd abroad as from us, we will deny it, for the Reason abovesaid. Which the silly *Beavers* look'd upon to be as True, as a *Spaniard* looks upon an *Englishman* to be damn'd, who do's not take St. *Jago* for the first Knight of his Order, and the *Virgin Mary* for the Queen of Heaven. For which Reason, they went as modestly into the *Dogs* Kennels as *Asses* enter into Wind-Mills before the *Millers*; who were no sooner sat down, but they began to gape, to mourne, and to sigh most strangely. The *Dogs* on their side, who found themselves highly honoured with the Visit of these *Beavers*, whom they thought to be as equitable as their Masters, made the best they could of them, as you may be satisfied. But the *Beavers* feigned that they could neither eat nor drink till they had declared the most horrible Conspiracy imaginable against all the *Dogs*, who were to be extirpated in a very few Days; which frighten'd so the poor *Dogs*, that they all fell into a Trance as soon as they heard it, who presently begg'd of these Priest-ridden *Beavers* to advise them how to avoid that fatal Hour, and how the Design was laid; which the *Beavers* promised them to declare, provided they would swear to keep the Secret as they should direct them; which the *Dogs* accepted as follows: Do you give your Souls to all the Devils (said the *Beavers* to the *Dogs*) if ever you reveal to any one

one what we are going to declare now unto you ; and do you deliver your Bodies to *Proserpina*, to be buried under the *North Pole* whence they may never rise again ? To which Demand the *Dogs* answer'd they did : Which pleased well the *Foolish Beavers* ; who told the *Dogs*, that ever since the *Shepherd Beavers* had found the *Lambs* and *Sheeps Skins* torn in Pieces at their *Kennel Doors*, (as reported above) they had sworn their *Ruin* all at once ; which was to strangle them at the same *Hour* of the *Day*. This troubled much the poor *Dogs*, who did not know whither to go nor what to do, tho' they knew themselves *Innocent* ; and not doubting in the least, but that the *Foxes* had put that *Trick* upon them as they had put that of the *Garlick* upon the *Shepherd* of the *Capital City* : they with humbleness thank'd the *Beavers* for their *Advice*, and gave *Notice* to all the *Dogs* to keep themselves upon their *Guard Night* and *Day*. \* Which *Contrivance* of the *Foxes*, tho' it serv'd to alienate the *Dogs* from the *Beavers*, nevertheless it had a contrary *Effect* of what they did expect : For the *Dogs*, keeping the *Watch* every where about the *Flock*, they chanced to see some *Foxes*, one *Moon-Light Night*, in a *Sheepfold* sucking the *Lambs Blood*, and others a tearing and renting the dumb *Sheep*, along with a great many *Jackals*, *Monkies* and *Pole Cats* ; whom the *Dogs* seized all, and bound them fast, and brought them to their *Masters* ; who acquainted the *King* thereof ; who would examine them himself, and condemn them according to their *Crimes* : But they were no sooner brought into the *Kings Presence*, but they cryed with one *Accord* to him for *Vengeance* ! Of whom the *King* ask'd, for what ? For the *Insolence* of the *Beavers* and *Dogs*, answer'd the *Jackals* ;

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\* The *Arians*, after *Constantius* had overcome *Magnentius*, perplexed so the *Orthodox* that these complain'd to the *Emperor* of their hard *Usage*, and the *Catechumens* with them ; but the *Arians*, who knew the *Emperor* to be on their side, turn'd *Plaintiff* against the *Orthodox* and their *Catechumens*, whom he persecuted, and put the *Arians* in their places.

who

who have bound thy faithful Servants, as thou doest see, for no other Fault than that of healing the Souls of thy Sheep thro' thy Empire; which the Beavers tear and rent in pieces as the Dogs do their Bodies: For which reason we had cary'd the Foxes, as known to be the best Surgeons of the Land, with the Pole Cats for our uncorruptible Attorneys, and the Monkeys for our Faithful Counsellors to advise with that all things might be done according to Law and Equity. Which Complaint and Lamentation the King had no sooner heard, but he ordered them all to be unbound, and forthwith commanded all the Beavers to be bound, and to be cast into Prison thro' the whole Empire. Which was no sooner heard but it was executed; for the Devils Agents are the quickest Dispatchers of such Sentences of all Creatures in the World. || But the King, who found that the Foxes made a Sort of a Party among themselves, of whose Craftiness he began to be jealous, order'd all those who made Sects apart to incorporate with the Jackanapeses as well as all the Pole Cats and the rest of their Off-spring, or else to depart the Empire; because he had promised to his deceased Brother before he dy'd, Not to suffer the Foxes amongst his People; so all the Foxes in Court turned Jackals; whose Off-spring increased so fast that they filled the whole Empire in a little Time, under the Name of Monkies, as already hinted. † Which Depravation of the King's so anger'd Heaven, that he was left to the Delusion of his own heart; which was no sooner done, but he associated the Tygers to be his Partners in the Empire, and strangled his Cousin call'd *Gallus*, because he had suppress'd the Oracle of *Apollo* in the Suburbs of *Antioch*: Which Fact render'd his Name extreamly Fa-

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|| *The Emperor Constantius having promised his Brother Constans never to harbour the Donatists, he kept to his Promise, though he made use of them against the Orthodox, and Catechumens.*

† *Constantius proclaimeth Caesar Julian, the Apostate, in 355.*



mous among the Shepherd Beavers and their Dogs; which increased the King's Jealousie no doubt, who was become from a Jackal a meer Lion: For it happeneth that Beasts do metamorphose themselves as well as Kings and Princes among Mankind; who turn Foxes and Lions by falling from their Coronation Oaths or civil Treaties, which they have sworn to maintain: Which they have no sooner done, but the over-ruling Providence does forsake them as well as the metamorphos'd Beasts: for a Curse will ever attend the Law and Compact Breakers, Beasts or Men, as it did this King; who dy'd without Issue Male, for want of which he left the Empire to the Tyger; who had no sooner ascended the \* Throne but that he call'd all the exil'd Foxes, and made them his Counsellors and Justices of the Peace; and appointed all the Pole Cats to assist them, and the Wolves to be their Officers of Justice, the Monkies their Directors of Consciences, the Weesels and Martins for their Delators or Informers, and the Badgers for their Witnesses against the Beavers, and Jackals, because the latter were very potent in the Empire; whose Strength gave the Tyger a sort of Bread; For the Beasts, as well as Tyrants among Mankind, are jealous of a Party of a contrary Mind to

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\* Constantius was no sooner dead, but Julian, Sur-Named the Apostate, and who had been a Monk the better to cover his Hypocrisy, ascended the Throne, and called all the Donatists, Cataphrigians, Gnosticks, and other Exil'd Hereticks, whom he put in Places of Trust, which he had no sooner done, but he restored the Aient Pagan Idolatry, and set all these Hereticks upon the Orthodox and Arians, because these carry'd a great Sway in the Empire; for which Reason, they desired to be reconcil'd with the Orthodox, being conscious they had carried their Resentment too far in the Reign of Constantius, at which time the Donatists feign'd to be Arians, and under that Notion they were admitted into the several Councils or Assemblies which were made for their Reconciliation which they ever divided till the Principles of Reveald Religion were utterly defaced.

cheirs;

theirs; the which to bring down will draw to themselves all the vilest of Creatures they can get to side with them, under pretence of Injuries received, as we see the most infamous Rascals and Villains use to draw the Dross of the Mobility upon the Unfolders of their Baseness; whom they call Billingsgate Libellers, when they want other Means to ruin them. A most horrible Infamy in a disciplin'd Nation to suffer, knowing the Mob is a Devil incarnated every where, who know neither God nor Religion no more than the Beasts of the Field, tho' those who first incense the Mob against Instruction, because they are afraid that their infernal Intrigues shall be discovered by the Peoples Education are without Comparison, greater Devils and Reprobates than the idle incensed Mob are; and the greater Pity it is that such abominable hypocritical Knaves are not exposed for what they are, so long as no Man can misknow any of them, so soon as he has read over these above describ'd Characters; which are the true Mirrour of the Soul of any Body Just or Unjust, Poor or Rich, Free or Captive, Neighbour or Stranger; for any one is known for what he is, let him be ever so great an Hypocrite; by the *Abundance of the Heart the Mouth expresseth the Mind*; and that is the Reason why a Knave may be known from an honest Man, so well as the Distance which is between both. The Fool hateth Instruction, which the Wise Man seeketh after: The Fool believeth nothing but what is incredible, because he is afraid by confessing the Truth, to acknowledge himself to be a Fool and a Liar; and that is the Reason why a Liar is always taken for a Fool, because by his lying, he createth to himself a great deal of Labour, as well as he does to others; which is the greater Token that he is a Fool, as well as a Knave, a Liar, a Riotous Rascal, a base Hypocrite, an insolent Sychophant, and a meer Devil incarnated; who designs nothing more than the total Overthrow of all Law and Religion.

## *An Historical* **APPLICATION.**

**T**HE King Tyger had no sooner made the Regulation above describ'd, but all the Empire was put in a Flame, which is called the Fifeteenth Plague of the Nation \* of Beavers, and lasted but one Year; For the Foxes, with their above describ'd Attendants, made a quick Dispatch of the Beavers, and the Jackals too; which happened thus: The Foxes, considering the Jackals were sorry for the Trick they had put upon the Shepherd Beavers and their Dogs, and that they were hated by the Tyger King, because of their great Power in the Empire, thought the better to undermine their Measures or Design of Reconciliation with the Beavers, to reserve all the Skins of the Jackanapeses that they should put to Death, that under such Garments they might have a free Access in all their Conferences: Which Project succeeded to their Desire; because the Jackals are something bigger than

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\* Julian the Apostate published no Edict against the Christians, but did what he could to support all the Heresies, which he incens'd against the Christians and the Arians, who had been very Potent under the preceding Reign of Constantius.



than the Foxes, the Skins \* of the first fitted the last to a Nicety; under which they went all the Reign of the Tyger King undiscovered; where they made a World of Mischief by tearing and renting the Sheepfolds, and accusing the Dogs and Shepherd Beavers of ravening Wolves, bringing for Evidences those who were equally unconcerned with the Jackals and the Beavers: In-  
 somuch, that the Beavers would hold no more Conferences with the Jackals; which the Foxes perceiving they went privately into the Apartments of the Beavers, and made their stinking Dung † there; which the Beavers had no sooner smelt but they fainted away, and were forc'd to be carryed out; for the Foxes minded what Effect the belching of one of them had in the Assembly of the Three Kings (See page 149, &c.) Which made 'em conjecture that their Dung would have a greater Operation: And truly so it had; for the Beavers, who have a finer Scent than the Badgers (their Mongrel Bastard Line) must needs be more offended at such a Smell, than the Badgers who never come nigh their Holes after the Foxes have once dung'd in it: So the Beavers, not being able to live without Houses, they retired towards the western Parts of the World, where there are large Rivers and many Islands, which they went to inhabit; where they have lived ever since in Defiance of the Foxes

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\* *The Donatists in the remotest Provinces of the Empire, where they were not superior in Force, feign'd to side with the Arians, which was only to embroil their Re-Union with the Orthodox.*

† *The Donatists had no sooner caus'd a Mis-understanding between the Orthodox and the Arians, but they rais'd the greatest Calumnies imaginable against the first, by which means they were forced to forsake their Places, and a great many were put to Death, and the Donatists put in their Places, under the Notion of their being Arians, and of the Confession of the Council of Alexandria in the Year 362. So there was an End put to the Christian Church in all the East and South Parts of the World.*

and

and Jackanapes: But they left behind some Bastard Badgers, who have been Slaves to the Foxes ever since; so the Nation of the Beavers ended in the main Land of the World, and afterwards for Peace sake metamorphos'd themselves into Otters, a few Years after the Royal Family had been extinct; under which Shapes they lived afterward without any King for the Space of Thirteen hundred Years at least; for they were never reckon'd a Nation till the latter Days that a Lion got loose from his Chain; who finding himself Free, and full of Life and Vigour, asked an Otter, which passed by, Who was the impudent Rogue that had dar'd to put that Chain about his Neck? *May it please your Majesty (said the Otter) 'tis one whose Predecessors changed the Heart of a Beaver into that of a Lion; That of a Lion into that of a Jackal; That of a Jackal into that of a Fox and of a Tyger, and that of a Tyger into that of a Jackal and a Fox again ever since.* What Enigmatical Answer is this? *(said the Lion) I hope you don't mean that the Fox and the Jackal have Muzzled me? Please your Majesty (said the Otter) none can be so blind as those who will not see, nor none deafer than those who will not hear.* But tell me the Truth *(said the Lion) is it the Fox? Please your Majesty, 'tis he whom you Obey when he Commandeth.* *(said the Otter) I Obey none but him who is the Head of the Church (said the Lion) then that must be the Fox who did so keep me in Chains.* *Please your Majesty (said the Otter) The Subject ought to know and reverence his Prince.* Very well *(said the Lion) I find the Fox is the King, but I will make him prove it.* For Thirteen hundred Years *(said the Otter) By whom (said the Lion) By the Badgers (said the Otter) if that is true (said the Lion) I will banish all the Badgers out of my Kingdom.* *That will not do (said the Otter) except you fill up their Holes too.* I understand *(said the Lion) adieu; but mind this from me, that a Lion can take a Beaver's heart when he pleaseth.* So they parted.

But to come to my Story; The Foxes under the Skins of the Jackals had no sooner took Possession of the Beavers Habitations, but they gathered together all the Beaver Skins they could get hold on, to make use of them

in due season, as they had done of those of the Jackals; but as they kept as far at a distance as they could from the Foxes (whom they knew to be all crafty Cheats, whose Hypocrisies were supported by the above describ'd Regulation of the King Tyger) they resign'd the few Inland Possessions they had left to their new Confederates, the pretended Jackals; \* who were properly the most perfidious Foxes in the Jackals Skins: Of which Remainder these insatiable Villains were no sooner in Possession, but they gave Notice to all the Foxes in Court, That the Beavers were packing with intent to desert the Country, whose Skins they might safely deliver into their Hands for the Use of the King Tyger, which was the best Commodity of the Land. Which Report these Rascals had no sooner heard, but they came with all their Attendants, the Wolves, the Pole Cats and the Leopards; who spread themselves thro' the whole Empire, where these Jackal Impostors had deluded both Na-

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\* The hypocritical Donatists who had hindered the Re-Union of the Arians with the Orthodox, by counterfeiting themselves Arians, began then to Fish in foul Water, in setting by the Ears all the Orthodox and Arians, by the help of the Cataphrygians, the Montanists, and the Manichees, as the Church of Rome does now all the Hereticks, to set by the Ears all the Christian Church-men, and those who have most relation to the Church; so the Christian Church was turn'd topsie-turvie; and was in a Convulsion from that Time, till Edward the Sixth, King of England; who made the Reformation, as one may say, for if ever any body, except our Saviour, is dead without Sin, it must be this Edward, who was issued out of the Lion's Loin, Henry the Eighth, and the first Lion that ever attempted to break his Chain from Popery, which tho' he shook the Yoke of Rome, 'twas not he who made the Reformation, nor had he any Hand in it; for he dy'd infatuated of the Principles of the Church of Rome, the Pope's Supremacy only excepted, which is nothing to Reformation, which could not be done, but by a King, after the Example of Christ.



tions of *Beavers* and *Jackals*, who discovered the Prey to these; for they could not be suspected neither by *Beavers* nor *Jackals*, having the Skins of the latter to cover their Impostures, which they did so well that not One was perceived from the true *Jackals*, who were equally hunted with the *Beavers* and *Dogs*, till at length some *Dogs*, who were in Search of their Masters chanced to spy a mighty large Company of *Jackals* with *Foxes*, *Wolves*, *Pole Cats*, and *Leopards*, which they took to be the Prisoners of those Vermin: For which Reason they followed them undiscovered to the next Forest, where they thought the *Jackals* were carry'd to be devoured, which was a great Mistake of theirs; for all that Army was no sooner in the Forest, but the *Jackals* parted from the main Body and went directly to a Company of *Beavers* and *Shepherd Dogs*, to whom they cry'd to open their Entries, and to save them against the King *Tyger*, who pursued them with all his Armies of *Foxes*, *Pole Cats* and *Leopards*; which the poor *Beavers* believed, not mistrusting them in the least. But they had no sooner admitted them in, than they began to belch such a Garlick Scent, that all the *Beavers* took themselves by the Nose, which they held so long till they were forc'd to go out for fresh Air; which they had no sooner done, but the *Foxes* began to dung all about their Holes, and then followed the *Beavers* up to the first Entry; where they stood howling and lamenting themselves, as if they had pitied the ill Condition of the *Beavers*, which was only for the Signal or watch Word; which the *Foxes*, the *Wolves*, the *Pole Cats* and the *Leopards* had no sooner heard of, but they began to compass the Place round, and fogot hold of all the *Beavers* who could not return to their Holes; and all the *Dogs* too, except two or three who made their Escape unperceived; who met with the other *Dogs* who had observed the main Body of the Army: To whom they recounted how the *Jackals* had served their Masters, by pretending they were hunted by the King *Tyger* with his whole Army of ravening Beasts; which Reports had so moved them, that they admitted these *Traitors* into their Holes, who  
present

presently after belched such a Scent, that none of their Masters could breath nor speak which Report they had not quite ended, but they saw the poor *Beavers* flead alive without any Commiseration; for, like *Ruffians* among Mankind, the greater the Cowards the more cruel and inexorable they be. Which Sight indignated so the *Dogs*, that after having taken due Notice of the *Jackals*, they went to all the tottering Cities of the *Jackals*, accusing them all of Treachery; by saying, That they had made an Alliance with their Masters in no other View than to deliver them to the Resentment of the *Foxes*, Which Reports sorely moved the *Jackals* Compassion; Infomuch, that after the *Dogs* had declared the abominable Proceedings of these supposed *Jackals*, the true Ones said, If they could know any one, or all of them, they should be treated with the utmost Severity of the Law; which they had hardly said, but the *Dogs* perceived half a Dozen entering one of the City Gates, who cryed aloud, *There are Six of them*; which the *Foxes* under the Skins of *Jackals* over-hearing, thought they had been discovered by the *Dogs*; for which Reason they began to recriminate, and cry aloud, *Stop the Thieves, Stop the Thieves, Stop the Murderers, Stop the Murderers, who have robbed and murdered their Masters; all the Dogs be the Robbers and Murderers; Stop the Dogs, Stop the Dogs, for there is the Skins of their Masters, which they have left behind'em so soon as they have seen us, and which we have brought here for an eternal Monument of Ignominy to the Nation of Dogs.*

Which Reports of the supposed *Jackals* incensed so the True Ones against all the *Dogs*, that there was an Order given thro' all the tottering Cities of the *Jackals*, to seize upon all the *Dogs*, being the second time they had been convicted of *Robbery*, but more *Criminals* now, because they were proved *Murderers* too. Which Order did no sooner arrive every where but they seiz'd upon the poor *Dogs*, and cast them into dark Dungeons; where they were not long before the King *Tyger* chanced to die (as the *Foxes* call every thing which don't favour their Knaveries) Who was succeeded by the Otter *Jorrianus*

the Captain of his Guards, who presently set all the *Dogs* at Liberty, and gave a severe Check to all the *Jackals* for their rash Sentence upon the Reports of prepossessioned Creatures against the *Dogs*; who were the very Emblem of Fidelity, whom he knew for such. Which Reprimand dashed so the Ostentation of the *Jackals*, that they cry'd for Mercy, which the King granted them, being flexibility it self, after the Example of his Ancestors, for he was descended from the Race of the *Beavers*; who had degenerated themselves by the Intrigues of the *Foxes* and *Jackanapeses*: For it happeneth by Beasts as it doth by Men, who fall from their first Principles, which are Principles indeed: But as there is a far better Order among the Beasts than amongst Men, that is the Reason why the first change their Name, as they change their Principles; while the Race of Men, called Christians, let them degenerate ever so much from the Principles of Religion, and make themselves so unworthy of that Sacred Name, they will never loose it; which is a Token, that there is a far better Order among the Beasts than amongst Men: But as this is no Place for Digression, let us return to the *Dogs*; who were no sooner at Liberty, but that they devoted themselves to all the *Otters*; now that they thought the Nation of *Beavers* to be entirely extinct.

\* About this time all the *Foxes* were ordered out of Court, the *Pole-Cats* and the *Leopards*, but no great Notice was taken of the *Weesels* nor *Martins*, no more than of the *Monkies*, nor of the *Wolves*; because the Reign of the *Otter* lasted but Nine Months, in which he did abundance of Good, but not so much as to deter the *Foxes*, for the King *Otter* had no sooner ascended the Throne, but all the banish'd *Foxes* took the *Beaver-skins*, of which they had made Provisions in the preceeding Reign, insomuch, that a *Fox* could not be found in the whole Empire, that is to say, who could be known for such by any out-

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\* Jovianus. in his short Reign, detected the Donatists, in the Year 394.

ward



ward Appearance. Which Cheat deceived the *Dogs* in such a Manner, \* That they courted all the Impostors *Foxes* under the *Beavers* Skins, which they had no sooner done, but these Cheats remembred the *Dogs* of the Affront the *Jackalls* had put upon them in the late Reign, which incensed so the *Dogs*, that they begg'd Assistance of the supposed *Beavers*; which was readily granted, and the King address'd for it, who was even cheated as well as the *Dogs*; for which Reason, he commanded so many *Wolves*, *Pole-Cats* and *Monkies* as the supposed *Beavers* should judge fit to extirpate the *Jackalls*; which enraged so the last, who were cheated too as well as the rest, that they sided with all the *Tygers*, *Leopards* and *Panthers* of the Forrests against the *Dogs* and supposed *Beavers*. At which time the King *Otter* dy'd, and was succeeded by the Lion *Valentinian*, in the Year 364, who associated to him † *Valens* the Jackal, who put a stop to the Proceeding of the *Dogs* and *Foxes* in the *Jackalls* Skins; of whose Elevation these had no sooner heard, but they laid aside the *Beavers* Skins and retook those of the *Jackalls*, which they had put aside at the King *Otter*'s Accession to the Throne: For which Reason, the provok'd *Jackalls* discharg'd their Vengeance upon the *Dogs*, and upon a great many innocent *Otters*, which Persecution made abundance of the last forsake the Land, and follow the *Beavers* towards the North-west Islands and great Rivers. Which Proceeding of the *Jackalls*, call'd the *Sixteenth Plague*, lasted from the Year 366, till the Year 378, in which space of Time abundance of *Otters* fell down as well as *Dogs*; but the *Foxes* in the *Jackalls* Skins considering, if the *Dogs* were Extirpated they should never be able to Govern the World, they perswaded the

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\* The *Arians* join'd with the *Barbarians* against the supposed *Orthodox* and *Catechumens*.

† *Valentinian* had no sooner Associated *Valens*, the rank *Arian*, but this Persecuted the Church of God till it was utterly defaced, through the Malice and Hypocrisy of the *Donatists*, and Insatiableness of the *Arians*.

Nation of Jackals from proceeding any farther against the Dogs and Otters, feigning that whatever the Dogs had done against the Jackals under the preceeding Reign, had been at the Instigation of the Beavers and Otters, of which the Empire was pretty well discharg'd : So, after Sixteen Years Persecution, the Quarrel ended, and the Dogs, with the Remnant of Otters, were received into Favour by the Intrigues of the Impostor Foxes in the Jackals Skins, who introduced themselves as well into the King Lion's Favour as they had into that of the King Jackal's. \* For which Reason, as it happen'd once that the King Lion fell ill, these supposed Jackals resorted to him and desired him to leave them for his Successor, the Dog, his Eldest Son call'd *Gratian* ; which he did design to do without their Asking ; but the Impostors amongst Beasts, as well as amongst Men, will ever appear officious where there is no occasion of their Offices, and that is the Reason why all Rascals do ever attribute the raising of other People to their own Industry and great Charity, at the same time that they have only miss'd giving them the mortal Blow ; the most enormous Villain is the best Artist at that, for if he fails to Ruine such as are at his Mercy, 'tis because he designs to reserve them for Instruments against such as he dreads the Strength and Greatness, as the Foxes under the Jackals Skins dreaded that of the Jackanapeses, for which Reason they contriv'd, the better to win the Dogs and Otters to their Party, against the overgrowing Power of the Jackals, to address the King Lion in order to set the Dog his Son upon his Throne, who had been Educated by an Otter in all the Articles of the *Castorean Liturgy*, except in those that had been corrupted at the Fall of the Royal *Castorean Line*, by the Hypocrisy of the Foxes and

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\* The Donatists, supposed Arians. desire the Emperor to Proclaim his Son *Gratian*, *Cesar*, who was Educated by an Orthodox Bishop.

Vengeance of the Jackanapes: † Which the King had no sooner done, but *Valens*, the King Jackal, began to relent the Persecution more and more till he died by the just Judgment of Heaven, for he was Burnt alive without the Knowledge of any Body, so *Gratian*, the true Shepherd's Dog, succeeded him. At which Time all the Foxes laid their Jackal Skins by, and put those of the Beavers on again, which made the new King believe that Heaven had rais'd the Nation of Beavers from the dead; so the good King by his imposed Credulity did all the Good he could to these suppos'd Beavers, and as soon as the King Lion, his Father, was dead, who had given him for Colleague his Brother, another like to himself, notwithstanding whom, \* he associated to the Empire a Third, and an Otter the Son of a True Beaver, who was a great Captain, called *Theodosius*, a worthy Son, from as worthy a Father and Grandfather; tho' he was even cheated by the pretended Beavers as well as *Gratian*, by which Imposition on the three Kings, these Impostors were preferred to all the Places of Honour and Profit thro' the whole Empire, and made Chief Shepherds, and all the Dogs appointed to attend them and follow their Command. Which was no sooner done, but these Impostors desired the two Kings to put in force the Law which had been made against the Jackals, the Tygers and the Wolves, and all the Dissenters from the *Castorean Liturgy*, by *Jovianus* the first King Otter, Successor of the King Tyger. Of which the Jackals had no sooner heard, but they gave Notice privately to all the Tygers, Gothish Wolves, and Rank Pole-Cats, who took for Chief, the Badger called *Maximus*, for which Reason, he pretended to be Cousin of *Theodosius*, and de-

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† *Gratian* had no sooner been Saluted Caesar, but *Valens* relented the Persecution.

\* *Valentinian* was no sooner dead ( who had left *Gratian's* Brother for his Colleague ) but *Gratian*, like a good and wise Prince, who found his own Weakness and that of his Brother's, Associated the Great *Theodosius* to the Empire.

scended



scended from the first King of Beavers, which he affirmed the better to carry on his Design ; for the Jackals began to be almost as Subtle as the Foxes whom they took to be Beavers ; for which Reason, they thought to bring the Badgers to their Interest by proclaiming this *Maximus* King over all the Dominions of the poor Dog King, *Gratian*. † Which was no sooner effected, but by the Treason of the Pole-Cat, *Merobaudus*, after he had lost the Battle at *Paris*, was put into the Claws of *Andragathius*, the Sea Monster, who devoured him at *Lions* in *France* ; tho' his Martyrdom did not lay the Vengeance of the Jackals in the least, for they made the same Attempt upon his Brother, *Valentinian* the Second, who was forced to fly to the King Otter, *Theodosius*, who gave him all that part of the Empire that his Brother *Gratian* had in the South-west, the while himself went to Encounter the *Scythian Wolves*, whom he defeated. \* But that did not alay the Rage of the Jackals yet ; for they sought the Life of *Valentinian*, who was become the best Shepherd's Dog in the whole Empire, since he had discover'd the Treason of his own Mother ( a She-Jackal ) who had involv'd him into a Jackal's Skin, which he tore presently in pieces at the Sight of his Brother's bloody Jacket ; which enraged so the Jackanapes against the King Otter, that they rais'd all the Ravening Wolves of *Great Tartary*, call'd *Allains* and *Huns*, who joined with the *Goths*, and *Frank Pole-Cats*, in order to devour the poor young Dog, *Valentinian*. For it happeneth among Beasts who forsake one Party to embrace another, as it happeneth among Factionous Men when any one leaves off a Faction. Which Fire the good King Otter

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† By a Spirit of Revenge, the Arians do raise a Spirit of Ambition in *Maximus* who Commanded in *Great-Britain*, who debauch'd the Emperor *Gratian's* Troops, and having deserted him, the treacherous Gauls Murdered him.

\* The Arians enraged because *Valentinian* had deserted their Party ( which his Mother had made him embrace in his Minority ) sought for his Life.

by his Prudence, thought to put out at its first Lighting, by calling a General Assembly after the Martyrdom of the good Dog King, *Gratian*, composed of all the chief Jackanapes and supposed Beavers, in his capital City, call'd *Constantinople*, after the Name of the first King of Beavers; thinking to reunite these two Parties of Beasts. \* For which Reason (the better to bring the Jackanapes to comply with the supposed Beavers) he entertained the first with a great deal of Freedom and Friendship; which created such a Jealousy among the supposed Beavers, that they involv'd all the Otters and Dogs into a General Mistrust and Suspicion that the King was a Jackal; for which Reason, they all agreed to give the Jackals the greatest Affronts they could, whenever any Opportunity should present, which did not tarry long, for the Day appointed for opening the Assembly was no sooner come, but the King (who sat upon his Throne) was Complimented by *Amphilocheius*, the Otter Shepherd of *Iconium*, but not his Son, newly proclaimed King tho' but a Musk'd Rat (who sat by him upon another Throne) which the King taking for an Affront done to him, in refusing to give the Honour due to his Son, Resented it; which the Otter had no sooner perceived, but he told the King, That he was in the right in requiring the same Honours to be paid to his Son as to himself. Which Answer enraged so the Jackals (who ever reject the Son) that they swore the Ruine of both Father and Son, with that of all the Otters and Dogs at that Instant. As the Thing happens in the Issue of each General Assembly of Men of different Opinions and Parties, who never Resolve but upon the Ruine of one another's Faction, having no other View than that of

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\* *Theodosius endeavoured to reconcile both Parties; for which Reason he caresseth the Arians, which so incensed the counterfeited Orthodox Donatists, that they join'd with the Catechumens and declined Orthodox; whom they persuaded to affront the Arians in the Assembly: Which was done by Amphilocheius, who made the Donatists fish in foul Water.*

Re-

Revenge, no more than these Beasts which the Foxes had taken care to set together by the Ears, that by their Divisions themselves might lay hold of the Reins of Government, which they effected thus: The Foxes in the Beavers Skins, considering they should never effectuate their Design while a King Otter and a King Dog should remain the End of the Civil Law; for amongst Beasts, as well as amongst Mankind. the King is the End of their Law; which is the Reason why these Impostors said to themselves,

*If we can but make the King break the Law, he can be no longer the End of it; for then none of his Subjects shall be able to fix his Mind to any thing: since it is a Matter of Fact, That he who breaks the Law, Divine or Civil, cannot be the End of it, and consequently no Ruler over us. Which will give us the Opportunity to make our selves the Law, and the End of it, and so we shall make Law, and break it, according to the Occurrences of Time; for he who is the Law-maker can add or diminish from it, as he pleaseth. For which Reason, let us put the Dogs and Otters together by the Ears, with the Jackanapes, and then our selves in the Beavers Skins shall fish in foul Water, till we have Catch'd all the Fishes of the Main Land Rivers.*

Upon which Infernal Result the Foxes had no sooner agreed, but they made the poor Otter Shepherd, \* *Amphilochius*, offer the Affront to the Jackanapes (as just now

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\* The Arians resented so the Affront which *Amphilochius* had put upon them, to which they could not reply, that they lighted the Fire in the Four Corners of the Roman Empire, and defaced the Emperor, the Emperess, the Emperors Sons, and his Fathers Statues at Antioch, and put it upon the Orthodox and Cathecumens, which was like to be the utter Ruin of that antient City, which had the Honour to be the First that receiv'd the Faith in the Roman Empire, and so it was the last that kept it the longer uncorrupted afterward.

mention'd )



mention'd ) for the Foxes, as well as all the base Cowardly Rogues among Mankind, never appear in the Attack where there is any Danger of Blows. Which Fire was no sooner lighted, but the Badger above-mention'd, call'd *Maximus*, came with all the *Frank Pole-Cats*, the *Gascons*, *Eubages*, *Sarazens*, with his *Cisalpine Alobroges* and *Hedg-Hogs*, thinking to devour the poor young *Valentinian* King in the *West*, as he had done his Brother *Gratian* before him. Which Rebellious Attempt the King *Otter* had no sooner heard of, but he broke up the Assembly, and went to encounter the *Badger*; whom he defeated, and gave all his Usurpations to the young *Valentinian*. But, before he undertook that, the *Jackanapeses*, who never fail to put Two Strings in their Bow, had got some *Dogs* and *Otters* in private, whom they feed alive, after the Manner as the *Foxes* had served some of their Brethren before, as well as a great many *Beavers*, and cloathed themselves in them; in which Garments they went to *Antioch*, the first City of the *Castrean Empire*, in the Time of *Beavers*; where they were no sooner come, but they demolished the King and Queen *Otters* Statues, those of his Sons and of his Father; calling all the Inhabitants *Idolaters*, who refused to side with em, which displeased highly the King so soon as he heard of it: For which Reason he ordered all the *Dogs* and *Otters* of the City to be severely dealt with by the *Pole-Cats* and *Wolves*. Which Order was no sooner come into the Town, but the *Jackanapeses*, *Impostors* and *Murderers* threw their *Otters* and *Dogs* Skins aside, and sided with the *Pole Cats* and ravening *Wolves*; like the *Impostors* and *Cheats*, who are convicted of Errors and false Dealing, use to side with all the Rogues and Rascals among Mankind; for it happens amongst Beasts, who are Convicted of false Principles, as it does among Men. They will never forgive such as know their secret Meaning and Dealing; for Men, and Beasts of Party are always upon equal Terms, under Pretence of Equity, as the thing appeared so soon as the King was returned Victorious over *Maximus* the *Badger*; in whose Possessions he had placed the young Dog *Valentinian*, as already

already hinted. Which enraged so the *Jackals*, who desired nothing more than the poor *Dogs* Lives, that they stirred the Ambition of *Arbogastes*, the *Frank Pole Cat*, to strangle *Valentinian* which he presently did ; in whose Martyrdom ended the Dogmatical Sanction, in the Year 392. Which the *Treacherous Villain* had no sooner done, but he proclaimed King the Monster of Nature, call'd *Eugenius*, who was neither Beast nor Man, but a Devil under all Shapes ; whose Insolence and Ferocity the King had no sooner heard of, but he went to encounter him, as well as *Argobates*, both of which he justly rewarded. Which enraged so the *Jackals*, that they kept, thro' all their Disappointments, a private Intelligence with all the *Pole Cats Wolves* and *Tygers* abroad, till the King *Ott* dy'd ; in whose Death ended the *Otserian Law*, in the Year 395 ; For he left two Sons behind him perfectly degenerated ; the Eldest being, as already said, a meer *Musk Rat*, and the Youngest, tho' called *Honorius*, a meer *Rabet* : Who had no sooner ascended the Throne of their Father, but all the *Foxes*, under the *Beavers* Skins resorted to them, to have their pretended † Grants renewed for almost the Three Part of the Empire, which they swore belonged to them as a Gift from the first King of *Beavers* ; who had confirmed one among them their spiritual vilible Guide here on Earth, whom they called *Papa*, bringing for Evidence the Capital City of the Empire, of which he was left peaceable Possessor, and his Successors ever since ; which the poor silly Kings had no sooner granted, but those *Impostors* gathered all the Fruits of the Empire, as they have done ever since, and impoverish'd the Two Kings in such

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† After Theodosius's Death, his two Sons, whom he left in the Hands of the two Tyrants, *Rufinus* and *Stilicho*, were adrested by the Bishop of Rome and all his Clergy, under Presence of some Grants to the See of Rome by Constantine the Great ; which was false, as it ever appeared since. Which enraged so the Arians, that they called *Alaric King of the Goths*, who devested all the Western Empire.

a Manner, that the *Jackanapfe Goth* called *Alaric*, de-  
vested the whole Empire, thro' the Treason of *Stilicho*  
and *Rufinus*, the Two Guardians of the young Princes :  
Which is sufficient to show, That when once there is a  
Breach made in the Law of Nations there can be no  
Form of Government ; which is the Reason why the first  
Invader is ever called *Legislator*, of which Maxim the  
*Foxes* were not ignorant, as appears by their Result : For,  
notwithstanding that the *Jackals* made a terrible Havock  
under *Alaric*, nevertheless the *Foxes* were the *Lawgivers*,  
by their *Papa*, tho' *Popedom* was not above 9 Years Old,  
when *Alaric* invaded the whole *Western Empire*, let all  
the World prove the contrary if he can, if he does, I  
will say that my Allegory is an Untruth ; if otherwise,  
then Innocent was the first *Fox* that assumed the Name  
of *Papa*, as appears by all Cronologies, to be the first  
that ever undertook to make Laws, and to censure other  
Bishops. By whose Proceeding 'tis most evident, that  
the Purity of *Revealed Religion* took an End with *Theo-*  
*dosius*, and never came to Light again till *Edward* the  
*Sixth* of England [ a Second *Theodosius* for Piety, not  
that the Church was totally extinct between those  
Two Reigns ] none of those dark Ages is past without  
some Moon-Light Nights : Which is a most evident  
Token, that when the Priest is at the Helm, all the  
World is Priest ridden ; for Craftiness and Deceit ever  
keep at a distance all Men of right Judgment, as well  
as any one who had a true Sence of Religion, whom  
they ever seduced when in Authority, and villified when  
in Adversity : Nor ; truly, can it be otherwise expected,  
if we consider that there can be but Men of Authority,  
and sound Doctrine and Judgment, who can bring the  
*Inchanters* and *Sorcerers* to an Account, after once Er-  
rors are crept into the Church : So 'tis no Wonder  
to see the moyling and toying of the Devil in his A-  
gents against such Persons as complain of the Heavi-  
ness of his Yoak ; every one who has a true Sence of  
*Christianity*, may know that and the Devils Agents too  
by what is above written, and by this Token, that ever  
Rogues and Knaves lay the *Odium* upon the Objects of  
their



their Vengeance by a Suspicion first, which they turn afterwards into general Reports by the Executioners of their Revenge, who have often escaped the Rope; for none but such are in real Earnest to do a Man an Injury from whom they never received any Harm, but Good; because they think to hide their *Infamy* by others *Disgrace*. The Craftiness of Priesthood is the Ground of all Ingratitude, and as antient as the Church, whose Light was totally eclipsed by it in the Year 402, by the Person of *Innocent the First* of the Name, Bishop of *Rome* just Seven Years after the Death of *Theodosius*, who was its last Candlestick; for it never appeared afterward for 1142 Years: when it began to shine upon *Edward the Sixth*, in that blessed Island which had given Birth to *St. Helen*, the Mother of its first Protector *Constantine the Great*; where it return'd, and where it shineth now in all its Glory and Brightness; in its bright Candlestick, the true Nurse of Shepherds, who holdeth no other Principles but such as concur alike to the Principle of *Unity*; nor, indeed, could she be the Nurse of Shepherds, had she any Principles contrary to *Unity*; because she who representeth the great Shepherd of Souls, must be the End of the Civil Law of her People, by which the Church is established; which cannot be put in Force by her nor by such as she is, without being the End of it, as the Shepherd of Souls is the End of Divine Law; For without a Sovereign at the End of the Civil Law, there can be no Justice administred no more than among Tyrants, who make their Will the Law of their Captives, and their inexorable Cruelties and Tyrannies the End of their Wills, after the Maxim of *Innocent the First*; who took that Name in no other View than to hide the better his designed Knaveries, by which he succeeded most admirably well; for he is the Example of all Ingratitude, a sly Fox, an insulting *Jackanapse*, a ravening Wolf, an enraged stinking Pole Cat, a meer Tyger, a wild Boar, and a thirsty Ferret; who suck'd all the Blood of *Honorius* his lawful Prince (surnamed the *Rabbit* in the Allegory upon that Account) For which Reason, that Impostor (*Innocent*) must needs have been a Devil incarnated in all

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Sorts of Shapes : a *Proteus*, who appeared a Saint to those he tormented most, having all the necessary Qualities requisite to make the greatest Hypocrite, who ever was since the World was made; and this *Monster* is the *Pater Patrum* of the Church of *Rome*, the *Law* and the *God* of all *Papists*, as any Body may be farther instructed of this Truth in the Ecclesiastical History of *Du Pin*, and in the historical *Traité De l'establissement de l'église de Rome & de ses Evêques* by Father *Maimbourg*, who can find no Subversion of the Royal Prerogatives in the Civil nor Ecclesiastical Government, till that *Monster*, called a Saint, who did not only subvert the Ecclesiastical Canons established by the Civil Law, but also the very Law of God, by his new Decrees or Canons, contained in Thirty Four Epistles, the Preface of which runs thus: 'Tis evident, (saith he) That the Churches of Italy, Gaul, Spain, Africa, Sicily, and other Islands, that are between Italy and Africa, have been settled by the Bishops whom St. Peter or his Successors sent thither; and this Evidence is only the bare Word of that Impostor, which he gives for *Jure Divino*, for he excommunicated all such as refused to take it so, threatening all the World beside: Because *Alaric*, the Gothick King, and his Son-in-Law *Ataulphus* who devested the Western Empire and the Share of *Honorius*, gave him Occasion to fish in foul Water, and to pretend, by their sacking of *Rome*, that they had burnt the supposed Grant of *Constantine* the Great, of that Part of *Italy* made to the See of *Rome*, now called Church-Land; which made him excommunicate the Emperors *Arcadius* and *Honorius*, because they complain'd of his Robberies, which he did under Pretence of Schism, and the Imperatrice also the better to cloak his crying Knaveries. By which Proceeding Kings and Emperors have been devested of their Royal Prerogatives almost ever since; for what that abominable Sorcerer did not do, he left a Plan how to have it done by his Successors, who have as well profited of his Lessons as ever *Lewis le Grand* has done of the Maxims of *Machiavel*, according to the Commentations of Cardinals *Richelieu* and *Mazarin*, tho' he is but a *Lion* in Chains to this Day no more than all other crowned Heads under the Ro-

man See: For ever since this holy Impostor (*Innocent the First*) laid the Foundation of Tyranny, his Successors never fail'd to knock in the Head such Emperors, Kings and Princes, as did attempt to break their Chain: And had not *Henry the Eighth* been as vigorous a *Lion* as he was, *Edward the Sixth* should never have reasum'd the invaded Regal Prerogatives of the Church and State of his Nation as he did, to his eternal Fame and Glory; by whom God Almighty worked such Deliverance as ever was wrought in *Christendom* since Christianity; before which Deliverance all the World was Priest ridden, a very few other Princes excepted, who followed the Reformation of *Luther* and *Zingle*, whose Schemes of Reformation have only serv'd, as well as that of *Calvin*, to diminish the in-exorbitant Power of *Rome*, as that of the *Arians* serv'd, in *Julian* the Apostate's Reign. to refrain the Insatiableness of the *Donatists* against the remaining Orthodox, which they did not do in View to serve the Orthodox, but rather to give a Stop to a creeping Power; which both Orthodox and *Arians* did dread alike, with as good Reason, as the *Christian Church* of our days ought to dread the Designs of *Rome* and *Geneva*, who are only in Contest for the *Lion's Skin*.

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F I N I S.

20 JY 64

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# POST-SCRIPT.

Since the Method of Writing by *Allegory* is the obscurest of all Methods, and that my Book is almost every where *Allegorick*; for fear of being misconstrued, I declare, as I have already done in the *Advertisement to the Reader*, That it is not intended against any other than the *Antinomians* or *Hypocrites* of all Perswasions whatsoever; that is to say, against such as act Contrary to their Profession, and who veil their wicked Proceedings under some specious Points of Doctrine inconsistent with the Justice of God, as is that of an absolute *Predestination*, which makes God Author of Evil, as appears by that which makes Man a Passive Being, incapable of acting by any Power Essential to his Nature, without reckoning that of the *Imputation of Sins to the Son of God*, with that of *Reprobation*, which Damn three Parts of Mankind by Eternal Decree. Which Doctrines cannot be held by any Body but such as intend to veil their Hypocrisies under the Cloak of Religion, whose Politicks and Maxims, as well as their Moral Actions, are so describ'd through this *Allegory*, that no Reader will be able to misknow any, except he is like them, a Law to himself, and a Reviler of Reveal'd Religion, as they are that call Fools and Madmen, all the Exposers of their Sauciness; which they hate that any Body should see; for which Reason, none ought to admire at the Extravagant Censures of such deluded Fools, who condemn *de Jure Divino* without seeing whatever their Deluders don't approve, whose Characters in General are set forth in this *Allegory*, of any Religion whatsoever; where the true Refugees of France are distinguish'd from the *Fugitives*, or *Proscribed* of that Nation, into the several Protestant Countries: I mean such

## POST-SCRIPT.

such as the *French* King ordered to withdraw from his Kingdom with their Families and Effects, who cannot be accounted for *Refugees* no where, much less those that have left their Families and Effects behind, and who Cry and Bawl in the *Sanctuary*, That they have left every Thing behind them to follow *Christ*; while many do send, out of the Bounty of the *Sanctuary*, wherewith to Maintain their Families in *France* in the *Popish Religion*; tho' at the same time, they give out, That they left I can't tell how much Riches behind them, which is the Reason why I have compared their Flight (as that of all other *Hypocrites*) to that of the *Hereticks* under the Persecution of *Licinius Varus*, in the 126, 127, 128, and 129th Pages of this *Allegory*, and their Politicks and Maxims to those of the *Donatists*, who gave out, That the Unfolders of their Hypocrisies and Craftiness did undermine the Principles of the Christian Religion; which made all the Rakes of the Christian Church side with each Heretical, Conceited Fop, who fell foul on such *Orthodox* as attempted to expose the Hypocrisies of the *Antinomian Donatists*, by calling them Madmen who Dunc'd in their own Nest; just as the *Antinomians* of each Sect in our Days do, who Recriminate on any one that attempts to Expose the Nastiness of their Cabal; to whose Sauciness and Cavil, the better to give a Barrier, I Declare before God and Man, That if I have Offended any one, I never did it but in Defence of my Credit assaulted, as well as my Belief, contained in the XXXIX Articles of the Church of England, which I look upon to be most agreeable to the Reveald Will of God, for which Reason, I unfeignedly Embrace them all, and thereunto Subscribe,

Fr. Gandouet.

20 JY 64

